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Vol. 43, No. 2

OCTOBER 12, 1960

Opportunity Unlimited

LAST WEEK I got a large, beautifully printed brochure from an encyclopedia company. An accompanying letter described the "opportunity unlimited" in working with their organization. I was—according to the letter—one of a selected group of young men with a potential for responsible executive sales management in the $12,000-$25,000 a year bracket. All I had to do was fill out the return card and arrange for a private interview.

I THREW it all away. It wasn't that I would not like to make $25,000 a year (an unlikely prospect under the best of conditions!) and I'm glad to be considered a potential top-level executive, even when the news comes by way of a form letter. But the company had me all wrong—I already have what is to me the most important j in the world. For unlimited opportuniti no other employment can even begin scratch the edge of the world I work in.

TOO MANY people think opportun means a chance to get, rather than to gi This blinds them to the great majority of t opportunities that come their way—oppo tunities to help, to serve, to smile, to gi to comfort, to reassure. Christian living an endless opportunity—not to get, but give.

I think I will stay with the church. I all in favor of free enterprise and I thi an encyclopedia is a wonderful thing, b my opportunities are already more than u limited. Besides, I have my own form lette

—ROBERT KARSTEN

The LUTHERAN News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylva H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● DELEGATES GATHER in Atlantic City this week for what will be—if merger plans go through—the last "regular" convention of the United Lutheran Church in America. Eight of the church's boards will report to the convention about their recent work. Summary of reports of four of these boards is published this week (*see page 21*). Four more reports will be published next week.

● MERLE FRANKE'S article on the changed image of home missions is a preview of what the Board of American Missions will tell ULC convention delegates. The new trend in mission development, he says (*page 11*), is expressed in more people wanting to take an active part in new congregations and building churches in less time than ever before.

● THE STRANGER who comes to your door and greets you with the shopworn "Brother (or sister), are you saved?" can make you feel quite uncomfortable even though you're a member of good standing of a Lutheran church. If you say "yes" you have to be prepared to back up your statement. Any other answer would evade the issue. Theologian and author Martin Heinecken of Philadelphia Seminary faces the issue squarely (*page 17*) as he explains the difference between man's fleeting experience of God's grace and God's permanent assurance of salvation to man.

● DR. EDGAR BROWN, director of the ULC's department of worship, spent part of this summer attending conferences on the liturgy in Europe. This week he begins telling about going to church in Communist-dominated East Berlin.

● COVER PICTURE: Pacoima Hospital in California's San Fernando Valley was built under Lutheran auspices as a memorial to tragedy (*see page 41*). Our cover shows Pastor John G. Simmons of North Hollywood dedicating building.

THE CHURCH IN THE NEWS

Says Lutherans lag in South

"Lutherans in the South have done little or nothing to win the Negro to the Gospel, or to accept him as a member of the fellowship of the justified," Dr. Frank K. Efird told a three-day Lutheran Home Mission Conference at Atlanta. Dr. Efird, who will be chaplain of the United Lutheran Church convention this month, is pastor of St. John's Church, Salisbury, N. C. The conference was attended by 125 pastors and mission executives from various Lutheran bodies.

Southern churches have often determined their actions "not in terms of our theology but in terms of the prevailing sociology," Dr. Efird said. If southern churches "opened their doors to all men" they would endure "a kind of crucifixion by society that would practically lead to their burial, in terms of decline in numbers," Dr. Efird admitted. He added, "But I believe, they would have a kind of resurrection and a power eventually that would amaze us."

Study groups at the meeting produced a 16-page document of suggestions for the guidance of Lutheran bodies working in the South. Included were warnings against "unhealthy synodical loyalty" and a call for "increased co-operation . . . to avoid competition and duplication."

Cuba's churches face problems

Cuba's churches—Roman Catholic a Protestant—will have to rely on outsi help to face the challenges posed by t Communist-led government of Fi Castro, according to Havana repor Although Cuba is nominally Roman Ca olic, less than half the island's 6.5 m lion people have any affiliation with t church. Only a small percentage atte mass, the report said. In Havana, wi nearly 1,000,000 residents, there are on six Roman Catholic churches. On t whole island, 720 priests minister to R man Catholics. More than 500 of t priests are Spanish or Irish.

Strict school laws adopted by the Ca tro regime prevented more than 300 p vate schools, mostly Roman Catholi from opening last month. Attacks churchgoers led Archbishop Evelio Di y Cia of Havana to threaten in Augu that churches would be closed unle

ARCHBISHOP SERANTES
Warns against communism

oper police protection was provided. a pastoral letter, written by Archshop Enrique Perez Serantes of Sango and read in all churches, Cuba's shops had warned against Communist mination of the country.

Americans shunned

Cuba's Protestants had at first welmed the freedom of religion promised the Castro government. Southern Bapts established more than 100 new misons during the past two years and Methists also strengthened mission work on e island. Protestant difficulties stem om the fact that many church leaders e Americans. Castro's anti-American mpaign has led Cubans to steer clear them. Some churchmen expect the gime soon to ban all non-Cuban reious leaders or teachers. While this uld be a blow directed at the many reign priests, it would also hit the otestants.

ressure on President denied

A Roman Catholic was required to "inire his private and public conduct in ery sphere of his activity by the laws, structions and teachings of the hierchy," the Vatican newspaper *Osservare Romano* had declared early this ar. Many Americans had expressed ncern about the effect this influence ight have if a Roman Catholic were ected President of the U.S. Sen. John Kennedy, Democratic candidate, is a oman Catholic.

Sen. Kennedy declared last month in address to a group of clergymen at ouston, Texas, that he would act "in cord with what my conscience tells me be the national interest, without regard outside religious pressures or dictates. nd no power or threat of punishment uld cause me to decide otherwise."

Some groups asked that the Roman Catholic hierarchy support the Kennedy stand by declaring publicly that it would not attempt to alter traditional U.S. concepts of church-state separation. Nearest thing to an official answer came on Sept. 27 when the Rev. Gustav J. Weigel, prominent Jesuit theologian and writer, asserted that the Roman Catholic Church would not make any effort to interfere in the political activities of a Roman Catholic President nor would the President be bound by Roman Catholic dogma in deciding public issues.

Admits restrictive dogma

Father Weigel, who is a professor at Woodstock College in Maryland, made his remarks in a lecture at the Shrine of the Most Blessed Sacrament in Washington. They were published and distributed by the National Catholic Welfare Conference, which acts as a secretariat for the Roman Catholic bishops in the U.S.

The Jesuit theologian admitted that the Roman Catholic Church taught that "the state must adjust all its action to the Catholic point of view. Other religions then have no rights in the community. This, needless to say, alarms the non-Catholic deeply. He can see in the political action of the Catholic a threat to his own freedom of existence."

Practice is different

Father Weigel added that "geometrical positions of abstract thought are not meant to be blueprints for concrete structures." He said that in practice Roman Catholics "do not want now or in the future a law which would make Catholicism the favored religion of this land. They do not want the religious freedom of American non-Catholics to be curtailed. They sincerely want the present First Amendment to be retained and to

become ever more effective. With a note of desperation I ask, what more can we say?"

There would be no interference by bishops or clergy with a Roman Catholic President, Father Weigel insisted. His "comportment with the clergy of his church would be exactly like the comportment of a Protestant President with the clergy of his church. Both would give the clergy the same social deference as the community at large grants them—no more and no less."

No unanimous opinion exists on the "structure and nature" of Roman Catholic authority, Daniel J. Callahan, a Roman Catholic scholar, wrote in *Christianity and Crisis*. "The church expects . . . honest and legitimate differences from nation to nation." While Sen. Kennedy had pledged that he would tolerate no ecclesiastical pressure or direction in fulfilling his oath of office, "considerable doubt seems to remain about the theoretical legitimacy, for a Catholic, of the kind of pledge he has made."

Religious issue continues

Some church groups and political organizations had wishfully declared that the religious issue in the current campaign was "closed" and would not be further discussed. Vice President Richard M. Nixon, the Republican candidate, and Sen. Kennedy had agreed that it would not be raised in the series of four "great debates" scheduled for nationwide viewing on television.

Responsible leaders pointed out that the religious attitude of a public official entered into his qualifications for office. "Every American has the right to inquire into the bearing of one's religious faith upon the issues of the day," the Michigan Council of Churches stated. It added that the "religious issue" is only one among the "many crucial, life-and-dea issues before the nation today."

A conference of Lutheran pastors Carteret, New Jersey, heard reports th parishioners were just beginning to a for information and guidance on the lation of the religious issue to the Pre dential race. Methodist clergy in Cha lotte, North Carolina, urged "all peo to discuss openly and freely the place religion" in the campaign. It was cle that the discussion would continue un Election Day—and after.

Parochial school aid sought

Roman Catholic parents in New Sou Wales, Australia, were warned to g busy and "sway public opinion in the favor" if they wanted state aid for par chial schools. The *Catholic Weekly*, c ficial paper of the Sydney archdioces said "governments rarely move in a vance of public opinion but are guid by it."

Pointing out that 24 per cent of th school children in the area attended R man Catholic parochial institutions, th paper said that "even the most hosti critic of the (Roman Catholic) chur cannot fail to be impressed by the sa rifices now being made by Catholic ta payers in defense of their conscientio belief that their children must be giv a Catholic education." It said the sta had appropriated $120 million for publ education, some of it taken from "contr butions which Catholic parents and ta payers are making to state finances Failure to use some of these funds f parochial schools was an "injustice" i flicted on Roman Catholic parents, th paper said.

Refugee success noted

Most church-sponsored refugees hav successfully made the transition to Amer

REUNION IN BRAZIL
Refugee mother and son meet again

life and are making a big contribu- to the country's economy, a study the National Council of Churches' partment of World Service revealed. e study was based on the integration American society of 104 sample cases of the 113,000 refugees resettled in U.S. by Church World Service during past 12 years.

rofessional people like lawyers, doc- and teachers have had the hardest e getting jobs because of strict li- sing standards in the U.S., the report ealed. "Often members of the profes- s fall between two chairs when they k employment. If they look for work heir professions they are told they not qualify by American standards; ey look for manual or clerical work are told they are overqualified.

Inskilled workers had an easier time ing jobs, the study said, but age and guage difficulties hampered them. The study noted that refugees who had been farmers generally selected other work in the U.S. Reasons, it said, included low farm wages, isolation in rural communities, mechanization, climate and diet.

The study estimated that about 500 of the 113,000 refugees brought here returned to their homelands because of emotional maladjustment, economic pressure, homesickness or family separation.

Missionaries return to Congo

American missionaries, who were forced to flee from the new African Congo Republic when riots endangered all white people, were returning in strength last month. Return of the missionaries made possible reopening of the nation's 109 secondary schools, all staffed by white foreigners. Roman Catholics operate 72 of the institutions, Protestants 9 and the government 25. Primary schools have many Congolese teachers and had continued to operate.

Disciples of Christ officials said that ten of their 56 missionaries who had left the Congo returned last month. Seven Disciples' missionaries had remained at their posts. Mennonites reported that many of the men among their 130 Congo missionaries had returned to their posts, but that women and children were not being sent back because the "situation is still much too unsettled." Southern Presbyterians said that 32 of their 165-member Congo mission staff had already returned.

Mission aid still sought

Young churches in Africa still need all the outside help they can get, Dr. Fredrik A. Schiotz, president-elect of The American Lutheran Church, reported on his return from a six-week African trip. Dr. Schiotz noted that the All-Africa Lutheran Conference held last month at

Madagascar had adopted a resolution stating that "the large unfinished task of evangelization requires continual use of missionary personnel and that the African churches earnestly desire this help."

Missionaries had showed the way toward African independence through literacy and educational programs, Dr. Schiotz said. Their guidance was still needed because Africans covet independence but often "don't know what to do about it," he added.

In Germany, the United Evangelical Lutheran Church launched a fund-raising drive to aid theological training for native Africans. The "Pastors for Africa" campaign will help build and maintain theological training centers in Africa and will finance seminary education in Germany for selected African candidates for the ministry.

Lack of influence scored

Christianity is running last among five powerful factors influencing Africa, a convention in Alberta of the United Church of Canada was told. Dr. Angus J. McQueen, retiring moderator, told a gathering at Edmonton that nationalism communism, secularism and Islam each had more influence in the race to control Africa.

"Unless we, who represent Christ, change our ways of regarding the African, Christianity will fall farther and farther behind," Dr. McQueen warned. He called on Western Christians to support racial integration and freedom for former colonial peoples throughout the world.

Faith is the only security

Christian faith offers the only real and permanent security to mankind, Dr. Franklin Clark Fry told 800 at a banquet held in Buffalo in connection with t biennial congress of the Greek Orthod Church. The United Lutheran preside is chairman of the central and executi committees of the World Council Churches, to which the Orthodox grou also belong.

"This is an age of security," Dr. F said. "Nations go to war because th think their security is threatened. B there is a deep misunderstanding. T only security I know is the security t is built heaven-high around my life the House of God."

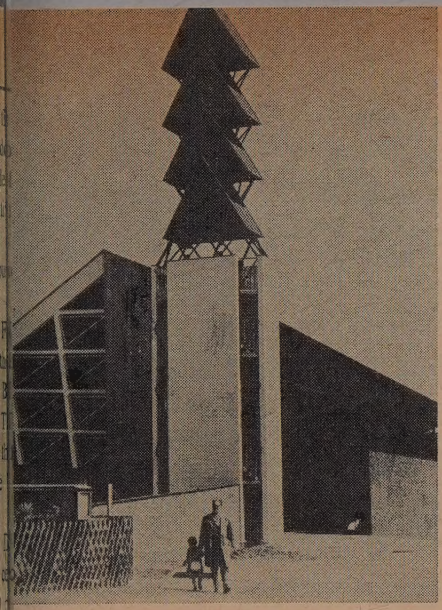
Calling for dedicated Christians, I Fry said, "Those who are 10 per ce dedicated should seek to become 20 p cent or even 50 per cent dedicated. Su dedication is unusual in most of us."

Archbishop Iakovos of New York, he of the Greek Church's North and So America diocese, told the congress th it would play a growing part in int church co-operation. "Constructive lationships" with other churches form the best "weapon against increasing s ularism and atheism," he said.

In another address, the prelate fended the use of the Greek language the church's services. Unless the Ort dox group maintained a "feeling of uni and a sense of "belonging to a particu ethnic group" it would become "just other church without particular ch acteristics," he said.

U.S. evangelists in Germany

Germans wrestled last month with variety of American religious phe mena. Shortly after Jehovah's Witnes had ended a widely advertised confere in Hannover's civic auditorium, "Wo Evangelist" Tommy Hicks moved in w his "Union of Full-Gospel-Believing B nessmen." Next to come was T. L. born. Hicks and Osborn are faith-heal



"CHRISTMAS TREE" CHURCH
d tower of Lutheran church in West rlin has given it a popular nickname

Spokesmen for the Church of Hann- r warned that the evangelists did not ach "the full Gospel of the crucified l risen Saviour" but staged "miracle ws" and actually "opposed the spirit the Gospel." Such evangelists thrived ause of the "uncertainty and fear" of times, the church sources said, urging gy and church leaders to correct and ose their teachings.

Graham arouses Soviet ire

Evangelist Billy Graham got a better eption from the West Germans but w fiery threats from the East German mmunists. After drawing 140,000 to veek-long series of meetings at Essen 310,000 to a similar series in Ham- g, the Graham team set up shop in a e tent only 300 yards from the East- st border in West Berlin. Thousands East Germans crossed the border to nd the meetings and Graham's voice ied via loudspeakers into the Red- d territory.

After 25,000 teen-agers had attended a special rally at which Graham said, "Christ will return to earth and supersede all political systems," Communist authorities demanded that his tent be moved. His presence was a "provocation" and he was an "American agent" and a "representative of Wall Street," said East Berlin Mayor Waldemar Schmidt. The border guard was increased to prevent East Germans from attending the meetings.

West Berlin Mayor Willy Brandt rejected the Communist demands. "Communists call everything a provocation that is an expression of human freedom," he said. Dr. Graham refused to move. "My word, I've been in much more difficult situations than this," he is reported to have said.

For the final open-air Graham rally on Oct. 2, 90,000 Berliners gathered in front of the war-ruined Reichstag building.

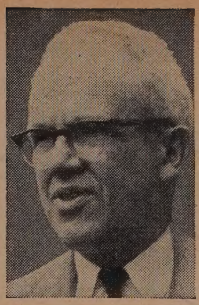
Bishop ousts congregation

When their pastor died in 1958, Roman Catholics in Montalto, in northern Italy, asked the bishop to promote a popular assistant to head their parish. The bishop refused, sent two other priests. Parishioners rebelled, barred the priests from the church and prevented them from carrying out their duties.

After Bishop Albrino Mensa of Ivrea refused to send other priests to the parish, villagers turned to the Italian Orthodox Church which is headed by the Rev. Mario Taddei, a former Roman Catholic monsignor. The Orthodox group started services in a chapel in a private house, reported attendance of 680 worshipers on a recent Sunday morning.

Two weeks ago the bishop climaxed the dispute by excommunicating all the 1,000 villagers. He ordered prayers said in all churches of his diocese asking Montalto's return to the Roman Catholic fold.

WASHINGTON



By ROBERT VAN DEUSEN

KHRUSHCHEV AND THE UN

THE GENERAL ASSEMBLY of the United Nations this year was the greatest gathering of national leaders in world history.

Nikita Khrushchev was responsible in large part for this phenomenon. His decision to head the Soviet delegation, and his invitation to other heads of government to do the same, set the pattern.

Gomulka of Poland, Kadar of Hungary, and six little-known Red bosses of other European countries came in response to their leader's summons. Other dictators, some Communist-oriented, others professedly neutral, were attracted to the scene: Tito of Yugoslavia, Castro of Cuba, Toure of Guinea, Nkrumah of Ghana, Nasser of Egypt, Sukarno of Indonesia. After some hesitation, Nehru of India decided to attend.

AT FIRST, the West planned to ignore Khrushchev's tactic. President Eisenhower had already planned to address the General Assembly, but he did so as the chief of state and did not head the U.S. delegation. Macmillan of Great Britain and Diefenbaker of Canada decided to come for part of the sessions.

The reason for Khrushchev's strategy was to make a dramatic play for the new nations of Africa. Thirteen of these newly independent countries were accepted into membership in the UN, bringing the "uncommitted bloc" to numerical superiority over either the East or the West. Personal contact with their leaders and a show of Communist streng might woo them into the Soviet camp.

Khrushchev's speech

THE SOVIET LEADER was expected make a conciliatory speech to match th of Eisenhower. Instead, he blasted t West and harshly criticized the prese pattern of UN organization. He cho Dag Hammarskjold as his special targ and claimed that he served the coloni powers in the way he handled affai in the Congo.

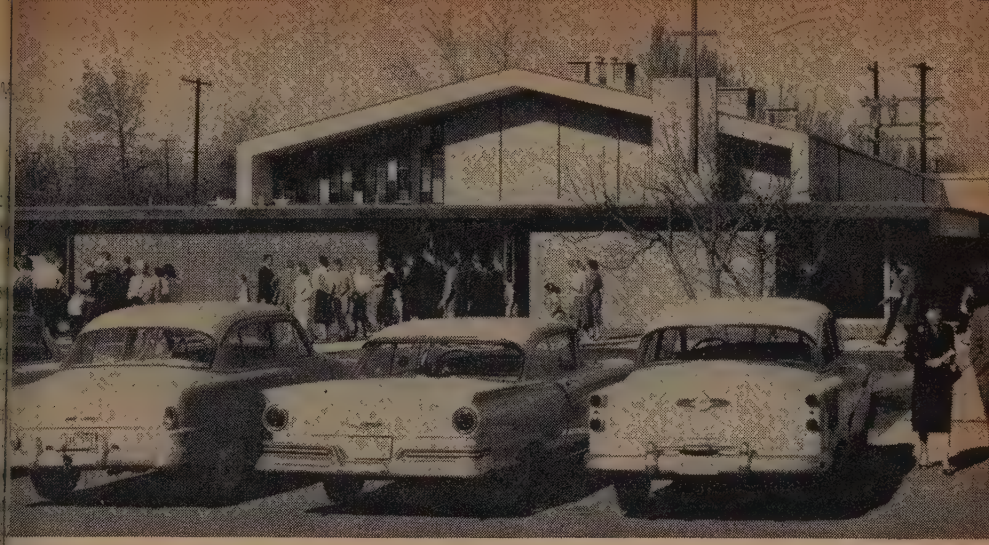
Khrushchev proposed a revamping the UN, moving its headquarters to Au tria or Switzerland and replacing the Se retary General with a three-man exec tive committee. The Soviet, western, a neutral blocs could thus be represent in the administration of UN affairs.

The cliches against the West whi Gromyko had been voicing in the U for years were repeated in Khrushche speech. Observers were surprised, ha ing expected a fresh strategy in an eff to appeal to leaders of new nations.

An implied threat lay in his linki efforts toward disarmament with his p posals for changing the UN structu At a later news conference, he said t unless basic changes were made in t UN, disarmament under internatio supervision had no chance of succeedi

EISENHOWER'S address had been in t opposite direction. With recent expe ence in the Congo in mind, he called f increased support of the UN as an strument of world peace. He said t backing its properly constituted mec anisms and officers was the road to pea ful progress in self-government.

The Soviet dictator would like eit to weaken the UN or to make it over suit his purposes. Neither effort is lik to succeed. But the attempt to do so w provide new tensions in the years ahe



Busy mission congregation in Canoga Park, California, on Sunday morning

here was a time when mission work meant long years n temporary quarters with a slowly growing member- nip. The times have changed. An expert sums it up:

Home Missions Look Different

y Merle G. Franke

Shortly after Easter of this year, e pastor of a large midwestern congre- ation (1,700 communing members) re- gned from his parish and moved to the est Coast. He didn't retire and he asn't moving for reasons of health. He as moved, rather, by the challenge of- red in a mission congregation—num- ering slightly more than 100 com- uning members!

Early in 1959 one of the able and ex- rienced (25 years in the ministry) pas- rs of the Ministerium of Pennsylvania cepted a call from the Board of Ameri- n Missions to organize a new congrega- tion in Florida. He organized a strong congregation (127 charter members) in less than four months following his ar- rival on the field.

Also in 1959 a synod president, in- eligible to serve a third term in that office, moved his desk from synod headquarters to a loan-mission congregation in Alaska.

On a spring day this year the former executive secretary of the Luther League of America became pastor of a mission congregation in Texas. He reports that he is thrilled at the wide-open doors of

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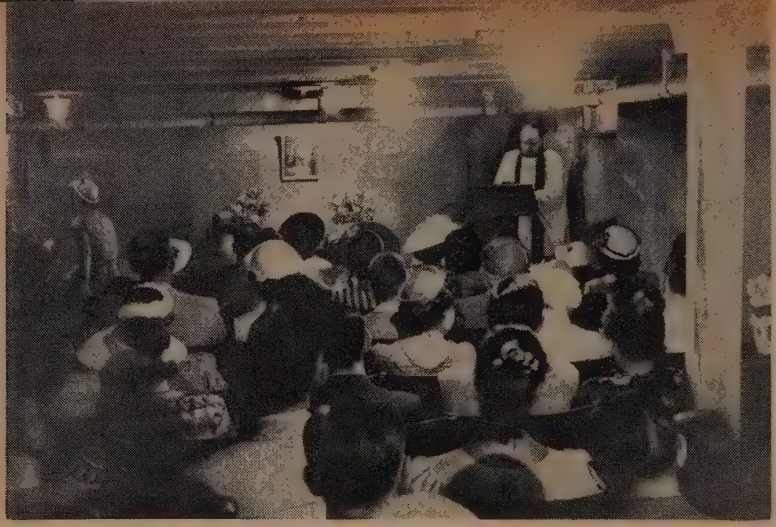
The Rev. Merle G. Franke is English missions secretary of the Board of American Missions



Typical look of post-war mission (Hamilton Park, Pa., in 1952)

opportunity for service in that young congregation.

One could go on citing an astonishing number of pastors who have recently left large congregations or positions of leadership in the church-at-large to build a congregation up from the grass roots.

The above examples are not unusual. They are a normal part of the Board of American Missions' ongoing work of planting the church. As one staff member put it recently, "Mission congregations are no longer thought of as stepping stones to something 'better.' "

IT HASN'T ALWAYS been this way. There was a time when the problem of getting pastors to serve mission congregations caused as many sleepless nights as the problem of getting sufficient funds to run the program. Old hands at the work of home missions recall the attitude of many senior seminarians who would not consider entering home mission work unless there wasn't anything else available. They *might* serve a mission . . . until a "better" opportunity came along.

The board had to rely heavily on young seminary graduates to fill the missio posts. Experienced pastors were n available, although there were exce tions. And it was not unusual for a ne pastor arriving in a mission to be aske "How long will *you* be with us?"

IN RECENT YEARS the picture has begu to change. It is no longer considered step "down" to serve a mission churc Mission pastors no longer feel at the "bo tom rung of the ladder."

An increasing number of pastors wh served missions and subsequently a cepted calls to self-supporting churche are returning to the missions. Pastors o vast experience and talent are inquirin about opportunities to serve in home mi sion work. The board is using them Synod presidents are speaking to an in creasing number of experienced pasto in an effort to interest them in hom missions.

WHAT ACCOUNTS for this change in a titude? What conditions contributed t raising (in the minds of the pastors) th mission pastorate from a "second-rate

e of service and put it on a par with
er pastorates? Was it policy changes,
ncial conditions, procedures? It seems
many factors are involved.
opulation increases caused experi-
ed pastors to look to home missions
he field where they could best serve
swelling numbers of unchurched and
fferent Americans.
olicy changes and modifications in
Board of American Missions' program
e attracted new interest in home mis-
work. Under the speeded-up build-
program mission congregations no
ger face the probability of spending
r or five years worshiping in tem-
ary quarters.
here has also been a significant in-
se in the past few years in salaries
to mission pastors. This factor,
gh not primary, has enabled mission
gregations and the BAM to call more
erienced personnel in posts where ex-
ence and proven ability are of essen-
importance.

ALL THIS has found its expression in
changed image of the average mission.
anization is achieved with constantly
unting charter memberships. Average
tistics insist on creeping in) con-
ed charter membership now stands
5. Stewardship response is stronger.
v congregations assume a larger share
astors' salaries and contribute fully
d more than that) to benevolence.
eyond the statistics there is that in-
ible but vitally important spirit of
usiasm and adventure that drives a
sion on. It may be the most appealing
or to a pastor considering whether to
into mission work. The project that
ld scare an older congregation into
obility will be tackled without hesi-
n by a mission that hasn't yet learned
to back away from a challenge.

Recently a young Midwestern mission looked around for a pastor. They wanted one of the top men in the area and approached the pastor of a large, influential city congregation. The city congregation had a debt-free, beautiful church with an adjoining, well-equipped educational building, over 1,000 communing members and good prospects for further growth.

The mission had slightly more than 100 communing members, a three-and-a-half-acre tract of land on which it owed $30,000, and a fully mortgaged parsonage. But it had the enthusiasm and conviction of the very young, and the city church pastor accepted "with greater enthusiasm than I have had in any other phase of my ministry."

HERE ARE SOME comments from pastors who switched to home mission work:

A pastor in Florida: "I served self-supporting congregations for the first 27 years of my ministry, but have never before known as much joy and satisfaction in the ministry as I have had in organizing this new congregation."

Another comment: "I realize *now* that for many years in my former parishes I gave far too little attention to the unchurched and indifferent folks. Now I find that these people are among the largest group of prospects."

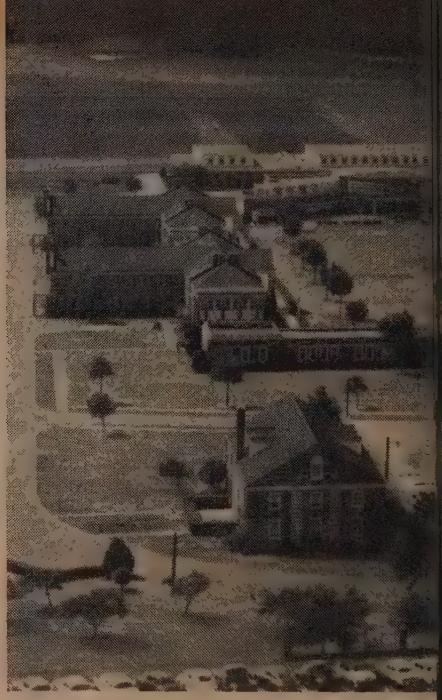
Another one: "I will always be grateful for this opportunity to organize a congregation, if for no other reason than what it has meant to my ministry—I feel like a young man fresh out of seminary!"

Another one: "I never thought these 55-year-old legs could (or would) walk as much as they have in these past two months, as I surveyed over 2,000 homes. But this is truly a great experience, and I thank the Lord for the privilege of having one small part in it."

Prison without Bars

Rehabilitation is in full swing in a federal prison in Texas where every inmate has a room and a key

By Walter Galbraith



Think of a penal institution. The first thing that comes to your mind are keys turning in locks. And then you think of cell blocks—with one or two prisoners occupying one small cell staring out from behind bars at the bleakness of bar-lined corridors.

You think of all this—and of high walls topped by watch towers in which guards point machine guns at empty spaces. All this suggests "prison," a place of desolate hopelessness, of angry men.

You better leave all those notions behind when you enter the grounds of the Federal Correctional Institution at Seagoville, Texas. It, too, uses keys. Every inmate has his own—to lock others out of his room. He *does* have a room, with a maple bed and a dresser in it, and perhaps a radio he bought at the institution, lamps and book racks he has made himself in the shop, and books he got through the training program.

There are no high walls around the place, and no watch towers, just a four-foot-high wire fence and a gate house in its only opening. But the guard at the gate, or the guards inside, carry no arms. There's a chain between the two posts on both sides of the driveway, and when you look at Seagoville from the front gate, you see the buildings on the left and right side of the quadrangle where the men live. The building with the cupo on top holds the chapel and the cla rooms and the visitors' room.

It looks a lot more like a large schc than a prison, and in a way it is just th —a school for people to learn to adju to law and order and to living again in society where the sense of right a wrong sometimes gets lost.

The warden at Seagoville tells ne comers to the institution that if they ca not go over the four-foot-high fence th separates them from freedom, they c always crawl under it. But, he adds. they do, they won't come back. The m say: "The fence is only four feet high, b five years wide." Most of them rememb it as long as they stay.

The guards at Seagoville are "officers The men are not "prisoners" but inmat The men come from all walks of li from corporation executive to mechani farmers, bus drivers, laborers—white a

groes. Ages range from early twenties over 50. Among them are regular rchgoers, others have been attending vices at times or drifted away many rs ago.

The idea behind the institution is that possible to rehabilitate many of the n who are in our federal penal institus today, and everything possible is e to build up the self-respect of those to Seagoville.

A man has a better chance of building his self-respect if he has opportunity get more education. At Seagoville, rses at grammar school and high ool levels are taught, and some of the n have received high school diplomas le at the institution. Those who have shed elementary and secondary schools encouraged to take correspondence rses. Hobbies are also encouraged.

MEN, AS MUCH AS POSSIBLE, are given nething to do that makes use of their own interests. Some are put to work in the furniture factory, where furniture from many government agencies is repaired. Some work in the pajama factory, making pajamas for Veterans Administration hospitals and other government institutions.

Still others work on the farm, where much of the food is raised, or in the garage repairing the cars and trucks of the institution. Many, who are qualified, teach grammar school or high school courses. Others work in the various offices, doing clerical work, or in the hospital, or kitchen.

There is even an inmate council which brings to the attention of the officers and warden some of the grievances of the inmates. Such things as the need for new socks, or ties that can be worn on visiting days, or the desire for a change in menus have been brought to the attention of the authorities, and many of them have resulted in action.

Visits from the men's families are encouraged, and the visitors may even eat with those they visit on regular visitors' days.

From time to time, arrangements are made for some of the men to leave the grounds of the institution. Some have attended meetings of Alcoholics Anonymous groups in neighboring communities; the choir has sung in nearby churches; and some of the inmates have been guests at meetings of some of the churches in neighboring Dallas.

Everything is done to make them feel that they will have an opportunity to make a go of it on the outside.

Our church has not neglected the men. A year or so ago, the National Lutheran Council instituted a program of appointing contact pastors for federal penal institutions. The institution of Seagoville is one of those where this program began.

Space limitations at the institution have made it necessary to limit denominational services or classes to one night a month. The Lutheran inmates chose to have Lutheran services on the night available to us; and every other month, we try to have a Communion service.

Some men interested in learning about the Lutheran church and its teachings have asked for instruction following the service, and it has been tried. But the long period between classes and the constant change of the population has made such instruction difficult.

In the period of about a year in which services have been held, attendance has varied from four to twelve, with an average of approximately eight. During that time, most of the Lutherans in the population have been very regular in attendance, sometimes even going to some trouble to arrange to be there.

One of them has also arranged to g
a tray made for Communion glasses.

The men are hungry for the Gosp
Given the opportunity, they respo
eagerly. I am a mission developer
Mesquite serving, somewhat beyond t
bounds of my parish, as contact pas
at the institution. I hold services a
preach—not special sermons, but m
or less the same I preach to my congreg
tion. Perhaps they got down a bit m
to the fundamentals—look more squar
at the meaning of the Law and the mea
ing of the Gospel.

After the service men are given t
opportunity to talk about the thi
they're thinking about in a group, or
ter the group discussion, individual
They're eager to be recognized as in
viduals, and here's their chance for
They have their problems, present a
future. They want to discuss them.

For obvious reasons, I cannot t
about these men, individually. Most
them have already returned to th
homes, or will return shortly. It won't
easy for them to return to normalcy.

All who work at the institution kn
that the real job of rehabilitation can
be done inside the fence. It must
done on the outside. And that is w
church members do have a real opp
tunity to help. Knowing that our L
was willing to forgive those who had co
mitted sins against society, we should
able to accept them for what they are
God's children. We can help them
find their place in the work of our Lo
as well as in the community.

If we do, then maybe the idea instil
into them at Seagoville—that the wo
is not really against them—will take
the semblance of reality and they will
able to become a respected part
society.

Baptism, from woodcut in old German Bible

Brother, are you saved?

y MARTIN J. HEINECKEN

SOME TIME AGO I wrote in an article *The Lutheran* that I was not sure that was saved but that I was sure about y Savior, or words to that effect. The me thought has also been put in this ay, "I do not know whether or not I lieve, but I know in whom I believe." This raised a storm of protest from readers who said that salvation was the one certainty in their life, and that they could not see how one who is supposed to be a teacher in the church, in particular of future ministers of the church, could hold otherwise. How can one who is unsure himself impart any kind of certainty to others, particularly in these insecure times?

I am certain that this protest was based

upon a misunderstanding and I shall try to clarify an issue that is the cause of serious division in the church. This issue deals with the so-called "objective" act of God on the one hand, and the "subjective" experience of the person acted upon on the other.

The churches are divided between those who tend to put all the emphasis upon the *objective* action of God, and those who put all the emphasis upon the *subjective* experience of the human being.

Once at an inter-seminary meeting in our seminary chapel, a student representing the first tradition said with great fervor that he had never had a religious experience and that he hoped that he would never have one. Whereupon other members of the group promptly went through the roof in indignation. I think there are still a few of them stuck in the rafters.

Let us see if we can get to the bottom of this sharp difference which continues to plague the church.

LET US BEGIN with the person who says he is sure of his salvation. Very likely he bases this upon a conversion experience that he has had when all at once it "hit him" and he became convicted of sin and realized that Jesus alone, by his sufferings and death, had saved him from his sins. It is the experience of Bunyan's Pilgrim who, beneath the cross, has the burden of his sins lifted from him, and now knows himself to be free.

This liberating experience is a hundred-thousand times retold by saints of all ages with the greatest varieties of emphasis. These are the twice-born people of God whose lives were radically changed by one shattering experience. These are the people who are apt to say that they are sure of their salvation.

But a person need not have this kind of datable, shattering conversion experience and nevertheless be quite convince that he has been born again by the powe of the Holy Spirit to a new life. He ca point to many overwhelming experience of the presence of the gracious God i his life.

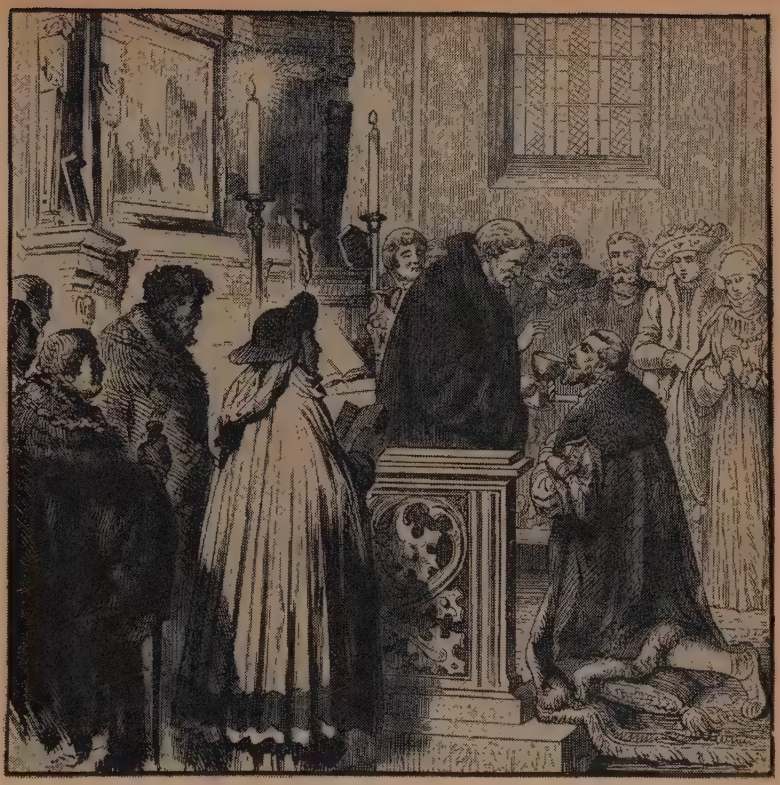
Experiences such as hearing the wor of absolution, standing under the impa of inspired preaching of the Word, pa ticipating at the reception of the Lord Supper, or perhaps even out in the beau of nature a person can suddenly be co fronted by the presence of the same gr cious God whom he had encountered Word and sacrament. Such a person, to might say that he is quite sure that he saved.

Both of these classes of people wou then be relying upon having had a ge uine, personal experience of Jesus as the Savior. This is not something they ha read or heard someone else talk abou It is a deep, inner experience, the ge uineness of which they do not dou because they see the effects of it in the life. They would no more question t genuineness of this experience than the would question other human experienc of love and friendship.

IF THIS IS ALL such people mean wh they say that they are sure of salvatio there would be nothing to talk abou It is hard to see how anyone could be Christian in any other way, except in t knowledge that God has come to him Jesus Christ and saved him from his si

To be a Christian in some other w is to be one in name only and will n help on judgment day. He would be li the recruit who stepped forward wh all the tailors were called for. When was asked to do some sewing he was e barrassed because he wasn't a tailor. was just his name that happened to "Taylor."

I, too, count myself a Christian.



Communion, from German engraving of Luther's time

m not a hypocrite when I confess that Jesus Christ, true God begotten of the Father from eternity and also true man born of the Virgin Mary, is my Lord."

BUT THE QUESTION must be asked what is meant by being sure of salvation. Certainty of salvation is an inner feeling f security and peace. But it is more han that. It's a feeling that prompts you o act. We call it *faith*. Luther defined aith as a "busy, active, mighty thing that hows itself spontaneously in good eeds," just as the man who really loves nd trusts his wife will show it by his eeds.

Our faith, however, is anything but erfect. If we are honest with ourselves ve'll have to admit that our emotions are unstable, our actions erratic. We do not always feel love, even toward those who are dearest to us. Suddenly the flash of hot anger arises within us. This is always the possibility of doubt and suspicion and jealousy and mistrust. Even given the best intentions, our actions are not always suited to our thoughts or words.

If we apply this to our relation with God—an unseen God whom we must love and trust and who does not always lead us along the broad and easy way—we should be able to see what this means.

JUST SUPPOSE that tomorrow Job's messengers would come to you one by one with the news that all your earthly possessions and all those dear to you upon

this earth had been taken from you in some meaningless and horrible accident.

Are you sure you would keep your equilibrium? Would no doubts assail you? Would you not be tempted to curse God and die? Can you in such an hour of dire trial rely on your past religious experience? Will it do you any good to remember that yesterday you felt so sure of God's love and so secure in his everlasting arms?

I frankly confess I do not know what would happen to me in such a case but I do know one thing: When such affliction overtakes me, I know where I must go. The everlasting God, he is our only refuge. In this extremity and in every extremity, in fact, from day to day, in every hour, each with its own peculiar temptations, I know to whom I must go.

I must take refuge not in my own faith, not in my own past, not in a subjective religious experience, not in my own feelings and emotions and wishy-washy, sentimental effusions, but, in good Lutheran fashion, I must take refuge in Word and sacrament. I must hear again the word of assurance, the word of forgiveness, the word of God's unswerving and steadfast love in Jesus Christ.

THIS IS WHAT is meant by "objectivity of Word and sacrament," and this is why some people are so wary of fleeting, emotional experiences. God's Word is unchangeable. The promises he makes he keeps. The Word he speaks is effective.

When he says, "Thy sins are forgiven thee," they are forgiven. When he says, "Behold, I am with you always, even unto the end of the world," then He is there. When he says, "I know you not, depart from me," then this word, too, is fearful reality.

When I was baptized I was incorporated into Christ's body, and all the blessings of salvation were imparted t me, and this is a bulwark on which I ca rest all the days of my life.

When I receive the sacrament of th Lord's body and blood, it is not my fait which brings about the presence of Chri under the bread and wine. Whether believe it or not, he is there in both judg ment and grace. In the sacrament, there fore, I receive the body and the blood c Christ either for the forgiveness of m sins and the strengthening of my Goc relation or as a judgment upon me.

WORD AND SACRAMENT are thus th means of grace in which the gracio God himself comes to me to give m again the assurance of salvation which need. Faith and the new life in Chri are not an ever-present possession, whic once gained you can keep like mone safely hoarded in an inside pocket.

Faith must be daily renewed by wor and sacrament. This, too, is the meanin of our baptism that "the old Adam in u must by daily sorrow and repentance b drowned and die with all sins and ev lusts; and again a new man daily com forth and arise who shall live before Gc in righteousness and purity forever (Luther's Small Catechism).

This daily renewal is brought abo only by Word and sacrament in their o jective efficacy, with the power with them to accomplish that whereunto the are sent. In fact, Word and sacrament in as much as in them the gracious an holy God is himself present and activ will do their work even sometimes whe we are not aware of how they are actin

They are not magic and they do n work on us like miracle drugs, but the deal with us as persons, and just as th presence of a faithful father and moth is efficacious whether we realize it or nc so much more is the presence of God.

THERE IS ONE THING, therefore we must
o. We must be faithful to Word and
crament. "We must not despise preach-
g and His Word but deem it holy and
adly hear and learn it." We must not
ut our faith in our faith, or vainglori-
sly boast of our religious experiences
d how sure we are that we are saved.
Let him that thinketh he standeth take
ed lest he fall."

In this sense I do not know whether
believe, but I know in whom I be-
ve, and I will always go to him to let
m strengthen my feeble faith. God's
ve for us in Jesus Christ, before the
undations of the world were laid, is the
e absolute certainty in the world, the
e unchangeable fact in our lives.

"For consider what He has done—be-
fore the foundation of the world He
chose us to become, in Christ, His holy
and blameless children living within His
constant care. . . . For God has allowed
us to know the secret of His plan, and
it is this: He purposes in His sovereign
will that all human history shall be con-
summated in Christ, that everything that
exists in Heaven or earth shall find its
perfection and fulfilment in Him. And
here is the staggering thing—that in all
which will one day belong to Him we
have been promised a share" (from the
Phillips translation of Ephesians 1).

This is the objective, unshakeable Word
of God to us. "Lord, I believe, help thou
mine unbelief."

What United Lutherans have been doing . . .
. . . and what they plan to do next

oards report to Atlantic City convention
bout past achievements and future plans

SOCIAL MISSIONS

eeded: A new concept of evangelism

IS THE CHURCH on the right track in
angelism? Are we reaching the people
e ought to reach?

The answer to the second question is
vious: No, we haven't been getting to
e "unchurched." Membership gains in
e United Lutheran Church have been
tting smaller year after year while pop-
ation soared. Net outreach (gains
minus losses) in 1959 was 1.5 members
per congregation.

Statistics also answer the first question.
The Board of Social Missions' Depart-
ment of Evangelism puts it this way:
There is "growing evidence that tradi-
tional concepts of evangelism no longer
communicate with the unchurched in an
effective way."

"Areas of weakness" in the witness of the church were discovered in the Lutheran Evangelism Mission in 1955-57, the board points out in its report to be presented Oct. 17 at Atlantic City. In the past two years the Department of Evangelism has engaged in a "deep-level effort to develop a concept and image of evangelism compatible with the confessional, conservative tradition and at the same time equal to the challenge of urbanized, industrialized contemporary America."

"Completely satisfactory answers have not emerged," the report continues, "but a decisive direction has been established. It is a movement from missions to mission. This represents not so much a new image of evangelism as it does a recovery of a scriptural concept of evangelism which has already provided some basic operational principles."

THE FIRST IS: "Evangelism is no separable or special activity. It is the gospel itself in action, the whole life of the church surging forth into the world to accomplish the mission given to the church by her Lord."

The second: "Lutheran evangelism is responsible evangelism . . . commensurate in all respects to the faith it proclaims. At the same time it endeavors to proclaim the gospel in bold and imaginative ways adjusted to the real facts of contemporary life."

The third: "The congregation is the basic unit in evangelism. It is only as the local congregation understands evangelism and commits itself to a consistent witness that the church breaks through to the world. Clearly, a renewal of parish life is a high priority target for evangelism."

THE DEPARTMENT OF EVANGELISM is undertaking to implant these three principles in the life of the church by four main emphases:

1) Creating a church-wide leadership team trained and committed to evangelism in the broader definition;

2) Careful interpretation and promotion through regional conferences and evangelism aids and materials;

3) Field demonstrations and experiments to open new and more effective ways of witnessing to congregations and synodical committees;

4) Development and promotion of the *New Life Mission.* (NLM is "a process by which a congregation opens its life to the Holy Spirit by studying and evaluating its own witness in relation to the discoverable needs of its community, commits its resources along the lines of greatest needs, and embarks upon a carefully planned strategy or remedial action.")

"It is becoming more and more obvious," the board declares, "that the church must find ways to provide meaningful avenues of Christian service for its members on the one hand, and more effective ways of breaking through into vital communication with the contemporary world on the other.

"This can only come about through a massive recovery of the concept and practice of the priesthood of all believers taking into account the tremendous challenge of a universal practice of witnessing in the daily walks of life on the part of every member."

Such a broad concept of evangelism essentially unstructured. Yet the board oes not disparage specific evangelistic ctivities and programs. "There continues be an important place for carefully lanned and thoroughly executed pro-rams. However, it is important that no rogram, however excellent, be equated ith the total task of evangelism."

ECHOES OF THE broader concept of vangelism are heard in the section deal-g with Social Action. This department eports lay conferences being set up now r 1961 in the second phase of the Chris-an Social Responsibility study program, egun in 1958. A new study book on the ubject, *Courage to Care*, by Franklin herman, is described as a useful tool.

Faith and Life Institutes, patterned ter the German evangelical academies, e another effort to bring the church to contact with bread-and-butter living.

The Board of Social Missions makes two major recommendations to the convention.

One is that the United Lutheran Church in America urge an end to all kinds of testing nuclear weapons, through multilateral agreements of the powers possessing them.

The other is that the church declare itself for abolition of capital punishment, and urge governments to seek more equitable and effective forms of punishment.

These involve comparatively few persons, yet it is hoped their impact will be felt widely.

The board observes that the "thrust" of Faith and Life institutes is inward as well as outward, since the church may learn much from conversations with persons outside the sphere of faith.

ENSIONS

Group hospitalization plan should wait

TWO YEARS AGO the Board of Pensions was authorized to study a church-wide group hospitalization plan for ministers and lay employees. The board reports to the Atlantic City convention that such a plan is "feasible" but not advisable at the present time.

Reasons for delay:

Probably 85 per cent of ULCA pastors in active service already have such protection; retired members not covered can be provided for under Emergency Assistance;

Government action is already providing protection in Canada and may soon come in the United States offering protection to retired persons;

It would be wise to defer action until

after the coming merger, which will change synodical boundaries.

THE BOARD offers to continue its studies and to assist in developing a plan for the merged church, to be effective when the merger goes into effect. It suggests that any plan adopted should be offered on a synod-by-synod basis, should be self-supporting with uniform rates, and should be a self-insured plan administered through the board.

The board also recommends that deaconesses be brought into the Contributory Pension Plan (now limited to ministers) and that the minimum pension be $90 for eligible pastors retiring after 1956.

ASSETS OF THE BOARD were reported a $25,272,000, a 31 per cent increase ove 1958. Contributory Pension Plan func were $19,412,458, up 40 per cent in th biennium. Investment return as of la June 30 was 3.97 per cent.

There were 3,450 active members i the Contributory Plan. Benefits totalin $256,700 were paid to beneficiaries of 10 members who died since January, 195

PARISH EDUCATION

Three programs carried forward at onc

SOMEWHAT LIKE repertory players who rehearse next week's drama while staging the current show, the Board of Parish Education staff works continually with two scripts.

One is the ongoing program of parish education now in use. The other is the Long-Range Program which, when ready a few years from now, is intended to serve every educational need of Lutheran congregations for the next 10-15 years.

Reviewing its work with both during the past two years, the Board of Parish Education reports also a third program—the "co-operative program." This, it is explained, consists of certain projects undertaken jointly by the parish education boards of four church bodies approaching merger—ULCA, Augustana, Suomi and AELC. These co-operative efforts not only anticipate the merger but also seek to bridge the gap before the long-range program arrives.

An outstanding example is the production of a single parish education magazine, *Resource*, for all four churches.

IN SPITE of the vast amount of plan ning and writing required for the lon range program, immediate needs have n been neglected. In the ongoing progra the board reports much new material ha been introduced, and much of the o has been thoroughly revised. The bas structure of the board's work has bee retained.

This provides for:

Development of a plan of organizatic for the educational work of the congr gation;

Preparation of curricular materials;

Leadership training;

Field work and promotion;

Administration.

The organizational plan recognizes th the congregation is the basic unit of t church for education. It places authori and responsibility for education with t pastor and church council, who may car out the work through a congregation committee on parish education. T board advocates appointment of a fu or part-time director to work with t

ommittee and the pastor in developing
nd operating a total program.

The basic educational program requires
unday, vacation and weekday church
hools, catechetical classes for young
eople and adults, and teaching in the
ome. Supplementary activities may in-
ude special interest groups, children's
tivity and club programs, young-adult
ograms, and Christian kindergartens.

THE BOARD provides curricular texts
r all these elements. Many continue in
e over a period of years, but some are
w. New texts are prepared almost
arly in the Faith and Action Series,
ed by adults and young people. New
aterial was also introduced for the 1960
cation church schools, and texts for
61 are in preparation. All these are
oduced co-operatively by the four par-
n boards.

New catechetical courses are also in
e works, and a new translation of *Lu-
er's Small Catechism* is nearing com-
tion. A project of parish education
ces in all Lutheran church bodies, this
nslation is now being field tested be-
e final revision.

Increasing interest in Christian educa-
n in the family is reported, but adult enrollment in the church schools is not gaining. Total Sunday school enrollment, meanwhile, has slumped while vacation church schools continue to grow.

Causes for the Sunday school decline are being studied. The board says many causes have been suggested, "some of them internal, others sociological, and still others practical and even theological." Pastors and church school leaders will be invited to offer suggestions for improvement.

Development of parochial schools continues to be slow. The church has only ten Christian day schools, five of them on the East Coast. Analysis of their enrollment indicates 60 per cent of the pupils are non-Lutheran.

CONCERNING the long-range program, the board reports a joint staff of 23 persons at work on it, under direction of Dr. W. Kent Gilbert, the program director. Development is proceeding close to schedule. The first two phases, development of general and age group objectives, and development of curriculum design, have been completed.

The third phase, preparation of curriculum materials, has just begun with the assignment of writers for the first year's courses. By next fall it is expected some texts will be ready for field testing in "laboratory" congregations. Tests of each year's material, of course, will take a full year, plus extra time for evaluation, rewriting and final publication. Then the program will be introduced throughout the church.

Meanwhile leadership training classes will be set up in every area of the church, so that leaders and teachers in each congregation will have a chance for two years of preparation before the full impact of the long-range program is felt. An intensive field program is planned from 1961 through 1965.

PUBLICATION

New book series makes bow

RECENT YEARS have seen the Board of Publication becoming more and more the general supply arm of the church, providing virtually every need of the congregations in literature, vestments, paraments, altar-ware, furniture and (most recently) music.

But the board has not forgotten its original mandate—to publish books for the church. During the past biennium, the board reports to the convention, it has continued to concentrate on the publication of books.

Sixty-five books were issued during the past two years. This total includes five volumes of *Luther's Works,* being published co-operatively with Concordia.

Special emphasis is made in the report on the appearance of the first four volumes of Fortress Books, a new series of inexpensive original texts intended particularly for laymen.

"WITH THE CO-OPERATION of the Board of Social Missions, a summary of the questions asked frequently by lay men and women was carefully scanned for the interest in these questions in all sections of the church," the report states. "Out of this survey, about 20 topics appeared to be of general interest. Publishing plans call for eight of these each year until the series is completed."

Meanwhile, the board continued to produce the vast amount of curricular and study material prepared by the Board of Parish Education, and made its facilities available when needed by other boards, auxiliaries and departments of the church.

In the area of periodicals, marked progress was reported. *The Lutheran,* weekly news magazine of the church, passed the 200,000 mark in circulation. *Resource,* published by the Board of Parish Education, had a circulation of 54,000 monthly. *Light for Today,* devotional quarterly, had 171,345.

Newest periodical published by the board, *The Journal of Church Music,* was gaining circulation slowly. It is intended primarily for choir directors, organists and pastors. The board also entered into the publication of choir music.

IN OTHER FIELDS, the board's production of custom-designed paraments, vestments and chancel furnishings has grown substantially. A wood-working shop was established for manufacture of fine carved chancel furniture.

Two additional branch stores have been added, in Harrisburg and Milwaukee. The board also has undertaken responsibility for distribution of all text and program materials of the United Lutheran Church Women.

The former Muhlenberg Building at 1228 Spruce Street, Philadelphia, was ultimately sold for $400,000. This enabled the board to retire all debt incurred in constructing the Queen Lane building, except for the 15-year first mortgage held by the Metropolitan Life Insurance Company.

FIVE MAKE A FAMILY

Sick Leave

THE MELTON household is completely upsidedown. The man of the house is ill. Dan, who seldom has a headache or a sniffle or a cut finger, has succumbed to a brief virus. He's not sick enough to stay in bed all day, so he's tagging me around.

"Do you have to do that now, Connie?" he asked as I sorted clothes for the laundry. "Sit down and talk to me."

"Isn't it time for my pill and fruit juice?" he asked a half hour later as I started to bake. "Have a glass, too, and watch this TV show with me."

"Can't you do that tomorrow?" he asked when I ran the vacuum.

"You men think that life should stop when you are home from work for a day," I said with a laugh that had a hint of exasperation in it. I like to do my housework on schedule. Then I have more time to do the things I and the family enjoy. Men expect to keep to schedules on their jobs but they rather resent routines at home.

DAN LOOKED a bit hurt by my last remark. "It wouldn't hurt you to take the day off," he said. "The work is always here to do. The children are at school and all three have after-school activities today. Let's enjoy the day."

"And you were the man who was too sick to go to work this morning?" I teased.

"The doctor said I should stay home for the day and take a pink pill every two hours," Dan protested.

"I'm only teasing," I said, patting his head as he lay prone in the big chair. "I know how weak you feel after the night you had. Doctor's right. You're right, too. We *should* take the day that is given to us. What do you want to do?" I ran the vacuum into the closet and closed the door on work.

"First, let's have coffee and a piece of cake," Dan said.

"I just took it from the oven. It's hot and not iced."

"All the better. Since it's chocolate, I'll have my piece with whipped cream."

"I hope no one from your job pops in to check on you."

DAN IGNORED ME. "Then a game of cribbage. We haven't played in months."

"And then?" I asked. I was getting into Dan's mood.

"Then I'll nap, while you fix lunch."

"Eat again? The doctor didn't say you should eat on a two-hour schedule. That was the pink-pill schedule."

"After lunch, we'll . . . Oh, we can decide that later." Dan subsided on the sofa, worn out from planning. This 24-hour virus really knocks a man out, but Dan won't admit it.

Our morning went as planned. After lunch Dan napped for a half hour while I tidied the kitchen and myself. When he was awake, we watched a TV program —something I seldom do in the afternoon.

Before the program was over, a car turned into our driveway. I went to the window. "Why — it's Pastor and Mrs. Ittel."

MRS. ITTEL came to the door. "Dan Melton! You at home! Mrs. Melton, I wouldn't have disturbed you if I'd known that this was your husband's day off. I know how one plans for those free days."

"Oh no, Mrs. Ittel. Dan's sick . . . a virus. He feels much better now. Come in. Let me call Pastor Ittel. Dan will like visitors."

Mrs. Ittel greeted Dan, who was hastily straightening his shirt and smoothing his hair. "I came to pick up the extra sugar bowls and cream pitchers for the buffet supper."

"Connie made a handsome chocolate cake this morning," I heard my husband say. "I was hoping for another piece. Now she has an excuse to serve it."

"I still haven't frosted it." I laughed as I ushered Pastor Ittel into the room.

Pastor spoke to Dan. "Doesn't it feel good to be home for a day in the middle of the week? I take Tuesdays off and we do frivolous things . . . just the two of us."

"Last Tuesday, we went to the art exhibit at the School for Painting and Design," Mrs. Ittel said. "I attended that school for a year in my youth."

"You make me feel better," Dan said. "I tried to hide the cribbage set when I knew you were coming in. Seemed frivolous . . . cheating . . . to be playing cribbage when I'm home sick."

"You'll have coffee, won't you?" I asked. "And unfrosted cake? And whipped cream?"

PASTOR AND MRS. ITTEL looked at one another and nodded. Mrs. Ittel went with me to the kitchen and we talked as I prepared coffee and set out dishes. "Oh . . . and here are three sets of creamers and sugars for you . . . before I forget."

"Thank you," Mrs. Ittel said. "Mrs. Anderson is in charge of the table setting. I offered to round up a few things. Pastor had to be out on several calls today so I am doing my collecting at the same time. We need ten more creamer and sugar sets. Mrs. Anderson wants a set for each table.

"Oh, good! We're going to sit at tables. I like buffet suppers . . . such a variety of foods. But I hate to balance a plate or tray on my lap."

"So do I. And men would rather sit down to a table. You and Dan are coming to the supper?"

"Of course. Plus Karen and Pete and Sue. Will you take the coffee pot, Mrs. Ittel? I'll carry the tray."

WE RETURNED to the living room to find the TV going full-blast with neither Pastor nor Dan listening. They were playing cribbage and talking about whether there will some day be a merger of *all* the Lutheran bodies in the United States.

Both of them like to argue, and they will take opposite sides just for the sake of a good discussion. Both of them are happy over the two big Lutheran mergers that will mark this decade. But Dan was arguing against and Pastor was arguing for. When Dan suddenly switched to arguments *for*, Pastor just as suddenly switched to arguments *against*.

Mrs. Ittel sat beside her husband. "You can't listen to television, play cribbage, argue, and eat chocolate cake . . . all at one time. Make a choice."

"I'll eat," Pastor decided.

IT IS NEVER ENOUGH to think of forgiveness as simply the remission of some penalty which should have fallen upon us. Forgiveness is essentially the restoration of a lost relationship.

—WILLIAM BARCLAY in *More New Testament Words* (Harpers)

OBSERVATIONS FROM EUROPE — I

CHURCH-GOING IN RUSSIAN SECTOR

How does one live on the rim of a volcano? I found myself asking that question as my plane took off from London on the morning of Aug. 31. The newspaper in my lap carried the headline, "East Berlin Closes Its Frontier." The story said that a civilian airliner flying the Communist-dictated airlanes had been "buzzed" by an unidentified fighter plane. My plane was headed for Berlin!

But nothing happened to us. The plane began to descend. Soon one could pick out landmarks, the ruins of the Kaiser Wilhelm church along the Kurfuerstendamm, the Brandenburg Gate marking the line between East and West Berlin, and beyond it the ugly Red Rathaus. The plane made a smooth landing and taxied up under the roof of Templehof airport.

In West Berlin one finds shops filled with people. There seems to be plenty of everything. Open-air markets with colorful little stands offer everything from freshly caught fish to an almost limitless array of spices and herbs.

The sidewalk cafes which provide a comfortable spot from which to watch the passing parade are seldom empty. Here one can sip his coffee or *Berlinerweis* and read the paper or catch the latest news as it is flashed on a huge moving electric sign. At night, with colorful lights blinking off and on, the "Koodamm" could be easily mistaken for Times Square.

Only as the traveler notes the many bare tracts separating one building from another can he imagine the holocaust that engulfed Berlin with the downfall of Adolf Hitler. So many new modern structures rise on all sides that the bullet-marked walls of older buildings are almost overlooked.

There is another totalitarianism that casts its specter over this new prosperity. Walk along the broad avenue now known as the Street of the 17th of June and you see in the distance the great gate that is the famed entry-way to the east. To one side flies the red flag of communism.

When one goes through the gate he is met by a band of *Volkspolizei* (Vopos, for short). These green-uniformed jack-booted officials look more like soldiers than policemen, and these are the guardians of the "People's Democratic Republic"! We were permitted to pass as we drove through one bright Sunday morning. Ahead of us lay the gray somber street that once was one of the most famous boulevards in all the world, the Unter den Linden.

Several of the great and once magnificent buildings are still standing. The great Protestant Domkirche, or cathedral, is badly in need of repairs. The upper church has been shut and services are held only in the crypt. Across the street is the propaganda parade ground of the East Berlin government. And just beyond is the Marienkirche or St. Mary's Church, undoubtedly the most important Protestant church in Berlin.

The church is old, dating from medieval times, but that is not the reason for its importance. Actually it is no more

than a regular parish church, but once a month the bishop of the Berlin-Brandenburg territorial church, Otto Dibelius, comes to St. Mary's Church to preach.

For the evangelical Christians of East Germany Bishop Dibelius has become a symbol of the church's determination to resist the power of a state that threatens the gospel. Although his residence is in West Berlin, most of the church over which he has jurisdiction is in East Germany. He is denied entry to his diocese by the Communists, but is still able to enter East Berlin once a month to preach.

We had no trouble getting across the frontier that first Sunday morning in September, but we could not be sure whether the bishop would have the same good fortune. With all of the missile-rattling blasts of the Communists and their threats to close the gates, it seemed unlikely that the bishop, whose features are a familiar subject for the scorn of Communist cartoonists, would get through.

LONG BEFORE the hour of service the church was packed. From 10 to 10:30 there was a program of church music. The organist played Bach's "Toccata, Adagio and Fugue in C Major," and then the *Staats und Domchor,* a choir of about fifty or sixty men and boys seated in the rear gallery, sang Ernst Pepping's "Kyrie Gott Vater in Ewigkeit."

More and more people were entering the church. Two women in hand-operated wheel chairs were permitted to drive their lengthy chair cars down the aisle to positions near the pulpit. (*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Liberal?

QUESTION: Kurt is six. We have been giving him a small allowance each week, and have encouraged him to divide it into three parts: spending, giving, and saving. For a while that worked well, but now he gives most of his money to his playmates. We want him to be generous, but his present tendency cannot be right.

REPLY: Is Kurt being generous, or is he "buying" attention, recognition, and status with his companions? It seems that he may feel some kind of inadequacy in his relationships with the children, and tries to gain their good will by giving them money.

Try to discover what Kurt's real problem is, and help him to find ways of measuring up to the demands of the situation. Perhaps he needs to get acquainted with more skills and games. He may need to work for endurance, strength, politeness, and a reasonable degree of independence.

We parents need to beware lest we be misled by symptoms. Actually we must deal with facts and causes. Understanding, sympathy, and patience are in order.

Tragedy compounded

QUESTION: I chose the Lutheran church when I was in high school because my family's church didn't seem to meet my spiritual needs. It seemed highly satisfactory until recently—now I feel disappointed in it.

My husband was reared in the Lutheran church. His parents attended church regularly and saw to it that their

children received all the training the church could give. Alvin was confirmed in the congregation, was in the Luther League, and was real buddy-buddy with his pastor as he grew up.

We were married in that church. Our children were baptized there, and have all been confirmed. It seems to me that Al should know right from wrong. Among the members of the congregation I have seen so many cases similar to mine that I have begun to wonder whether the church is failing to get over to its members that husbands and wives must be true to each other and keep their marital vows. Forgiveness of sin is fine—if one truly repents of his faults and tries to sin no more. But when one can sin, take communion, be forgiven, and go right back to his sin, something is wrong.

The "other woman" in this case is a member of our church, and until her husband's death was my close friend. A few months after this man's death Al asked for a divorce, and I did not contest it, because I was worn down by the strain under which I had lived for so long. I considered my obligations and prayed that God would guide him, but things became worse and worse.

I don't want to cry on your shoulder, for many have had such an experience. But it seems that somewhere the church has failed to put the fear of God into people's hearts, because Lutherans stress forgiveness and the return of the lost sheep causing more rejoicing in heaven than those who never stray.

My children are ashamed to face people at church, and I am worried sick. I continue to pray for Al, though I am sure he doesn't care. Al and his new wife come to our church as if nothing had happened, and we have to face them.

I feel that I too have failed somewhere. Furthermore, I cannot have a Christian attitude toward this "other woman." I feel that my faith is crumbling before my own eyes. I have considered leaving this congregation and uniting with another. My prayers go unanswered.

REPLY: Your attitude is thoughtful and considerate despite crushing tragedy and sorrow. Your acknowledgment of failure, prayer for Al, concern for your children, and for your own spiritual life are commendable. Try also to reserve judgment on the "other woman."

In almost all situations a person should work out his problems in his own congregation and circle of associates. In this case, however, you have a most disturbing and irritating circumstance—Al and his wife in your own church. That fact will continue to make things unpleasant, even though you forgive all, and it will continue to embarrass the children.

In view of unusual conditions you are justified in considering a transfer to another congregation. Make the whole matter clear to the pastor whose congregation you join, and he will, I am sure, help. The change will give you and your family a new chance.

The church of Christ has not failed, though its methods and the human agents may not always be perfect. The gospel does not fall short, but people may fail to grasp the message and to respond to it. Promises and obligations may become obscured amid the numerous pressures and influences which weigh on every one. Emotional pulls, if not understood and controlled, may become so strong as to drag one from the moorings of established principles. Then, the innocent suffer—but the offenders often find themselves also in misery.

BOOKS

OUR LORD'S LIFE

With My Own Eyes. By Bo Giertz. Macmillan. 237 pages. $4.50.

Swedish Bishop Bo Giertz has told the story of Jesus' life and work in the form of fiction but without fictitious characters. The only people in the story are those named in the biblical narrative, and the events are told as seen or experienced by various of these. The point of view is such that the reader never identifies himself with one of the Twelve, yet feels himself present, as if seeing it all with his own eyes.

Bishop Giertz has lived in Palestine. He brings alive the world of sense, so that one sees the blue shadows of evening, smells the perfume from the broken flask, and feels the heat of the desert, and the stones underfoot. The book is of value for the natural way in which it reveals the customs of the times.

No attempt is made to rationalize the miracles. They are told as they must have seemed, incredible yet true. The feeding of the five thousand is typical: "Andrew handed out the bread, amazed to see how far it went . . . He did not know how many times he went to and fro . . . Finally, they too ate. Only then did they begin to wonder in earnest where the Master had got it all from. They looked at each other. They did not dare ask. They took hold of the bread almost timidly. But it was quite ordinary bread."

The portrayal of Jesus is satisfying. He is real, yet never fully explained. "The Master had stopped by the rail of the bridge. He leaned over and looked down into the flowing water. When they were only a few paces away, he raised his head suddenly, straightened up and said: 'Well—who do people say I am?' " We lay the book down, compelled to meet this question ourselves.

One might wish for a more even quality in the translation but this is no serious drawback. Chapters are short and would lend themselves to random reading, or to reading along with the biblical text. The book is recommended for libraries, for personal use, and for teachers.

Seattle, Wash. MARJORY L. BRACHER

BIBLE FICTION

The Crown. By Archie Joscelyn. Augustana Press. 280 pages. $3.75.

Cerdic, the son of a captive barbarian and a Samaritan woman, served as a Roman soldier in Jerusalem during the week of Jesus' trial and crucifixion. Cerdic's life purpose was vengeance on Roman and Jew alike for his mother's death, after which he planned to set himself up in a profitable position as high priest to his father's people, the Germanni.

But love for the slave girl, Mara, and the growing hold of Jesus' influence on Cerdic's life make changes in his plans. His opportunities for power gained through personal acquaintance with both Caiaphas and Pilate now operate against him.

"Sweating, his face haggard, Cerdic sank down again. Then he started up. From somewhere, echoing loudly on the stone floors, came the measured tramp of soldiers. They were coming for him. Coming to lead him out to life, or away to death. The choice was his."

Cerdic had watched Jesus choose to die. Now Cerdic must choose. And suddenly the sight of the crown of thorns which he had picked up on Golgotha gave him courage to decide—but it also gave Caiaphas a diabolical scheme to refute the story of the resurrection.

The Crown is a pleasant-enough reading experience. ELIZABETH H. BAGGER

Hegins, Pa.

THE BIBLE FOR EVERYBODY

The Religion of the Bible. By S. Vernon McCasland. Thomas Y. Crowell. 346 pages. $5.95.

In writing this book the author draws on 30 years of experience of teaching in a college. He asserts that this study of the re-

ligion of the Bible avoids sectarian presuppositions and that it belongs in the context of the liberal arts. His other claim that it should prove acceptable to Protestants, Catholics, Jews and those without religious affiliations—even though justified in his personal experience—is too much of a generalization.

In 35 chapters Dr. McCasland covers the entire Bible, including the Apocrypha. The emphasis is on the religious ideas in Scripture, but the history, literature and life of the ancient Hebrews and the early Christians are given due treatment. The result is that the great religious principles of the Judaeo-Christian tradition emerge as a continuous, dynamic development from the beginning to the end of the Scriptures.

New York City ROBERT D. HERSHEY

BIBLE TRANSLATION

The Holy Bible: The Berkeley Version in Modern English. Gerrit Verkuyl, editor-in-chief. Zondervan. 1280 pages. $7.95.

This is a new translation of the Bible, not a revision. The New Testament has been translated by Gerrit Verkuyl. Twenty Bible scholars, most of them seminary professors, have translated the Old Testament under his editorship. Presumably, the version gets its name from Berkeley, California, home town of the editor. Lutherans are represented by Dr. Jacob M. Myers of Gettysburg Seminary who has translated the books of First and Second Kings. Dr. Gerhard E. Lenski of Pacific Lutheran Seminary is mentioned by the editor as one of those who gave a critical reading of the manuscript.

The language of today is used quite acceptably. The style is not as smooth as the Revised Standard Version, but very good. Occasionally the effort to modernize the language is overdone. In Genesis 3:6 the tree whose fruit tempts Eve is described as "desirable to render one smart." "The Lord is my Shepherd; I shall not lack," is an improvement over the King James, but the use of "adversaries" for "enemies" in Psalm 23:5 seems unnecessary. The substitution of "processional" for "dance" in Psalm 150:4 and the accompanying footnote betray bias against modern dancing.

The translation is conservative almost without exception. Conservatives will be happy to find the Messiah in Psalm 2:12; "virgin" in Isaiah 7:14; and the deity of Christ clearly stated in Romans 9:5—three passages they have found unsatisfactory in the RSV. They may also approve the capitalization of the first letters in each word referring to the deity, a practice not used in most other translations.

Footnotes are plentiful, often valuable for clarification, frequently devotional, occasionally doctrinal. One peculiar feature, nowhere explained, is the use of quotation marks around the direct speech of all persons except the persons of the Trinity.

Although this version will not rival the popularity of the KJV or RSV, it is a valuable reference work for the Bible student and a source of new insight to the general reader. ROBERT R. CLARK

Philadelphia

WHAT TO PREACH ABOUT

Biblical Authority for Modern Preaching. By Charles W. F. Smith. Westminster Press. 176 pages. $3.50.

This is not the usual "how-to-do-it" book on preaching techniques. Dr. Smith explains: "These chapters deal not so much with methods as with origins, not so much with 'gimmicks' as with resources, not with a new content but with a new situation." The book is noteworthy for at least two emphases. First, it calls attention to the ordered use of the Bible from Sunday to Sunday by preaching on the assigned lesson in the church year. It is time to appreciate anew "liturgical" preaching.

The other emphasis is not upon great but "concerned" preaching. This involves bridging the gap between the Bible and modern society. It calls for the relevancy of revelation. To do this demands knowing the modern world, understanding the truth of the Bible, and applying it to modern experience in a language that is intelligible to the world.

Charlotte, N. C. JOHN R. BROKHOFF

overseas

Lutherans hold annual convention

ARGENTINA: Buenos Aires. Sept. 19.—In a three-day synodical meeting at the end of August the United Evangelical Lutheran Church in Argentina received a new congregation and a pastor. St. Luke's Church was organized by Pastor Luis García in Grand Bourg, a suburb of Buenos Aires, last January. The Rev. José Rodríguez, of Puerto Rico, began teaching in the Lutheran seminary, near Buenos Aires, in July.

It was announced that over a two-year period, since the beginning of organized Lutheran evangelism missions in Argentina, the Lutheran church has had a membership gain of 7.7 per cent. Plans are being mapped for additional evangelism missions around Easter next year.

Although inflation has disturbed Argentina, the church is anxious to chart a firm course in stewardship. Preparations are under way for stewardship training in May and June 1961, under the guidance of Dr. Henry Endress, executive director of ULCA's Stewardship Department.

During the synodical convention a Lutheran bookstore on Cuenca Street was inaugurated. The store is at present only a book depot and display room. Arrangements are being made to open to the public around the first of the year.

Newly printed vacation church school courses were on exhibit. A part of this printing is being shipped to Puerto Rico for Spanish-speaking congregations there.

Dr. Jonás Villaverde was unanimously re-elected for a two-year term as president of the Argentine synod. Harold Ficker, a layman, was elected treasurer. Other officers are Pastors Levon H. Spath and N. Earl Townsend, vice president and secretary.

An all-out Roman Catholic evangelistic drive is being watched with interest by Protestants in Argentina. Beginning Sept. 26, about 2,500 "missionaries" are launching missions throughout the Buenos Aires area, which includes seven million people.

Prelates and priests from all over the world have been brought into Argentina to fight what Roman Catholic church leaders term "the advance of atheistic materialism" and "the red threat that is getting nearer our door."

In addition to Spanish missions, foreign-language missions are being carried out in English, Italian, German, French, Polish, Lithuanian, and Russian. Bishop Fulton Sheen of New York is leading the mission to the English-speaking community in Buenos Aires.

—N. EARL TOWNSEND

letters to the editor

Marriage for how long?

Sir: Truly the *Service Book and Hymnal* contains curiosities collected from all corners of the theological world. Hymn 336 is a case in point, with its reference to marriage in the second stanza concluding with the words,

"Whom death a little while alone divideth
And cannot end the union here begun"

I wonder if the editors of the hymnal compared this stanza with Matthew 22:23-30. Perhaps we should omit the phrases "so long as ye both shall live" and "till death us do part" from the Order for Marriage and adopt the custom of marriage for "time and eternity" as did my Mormon ancestors.

Apparently that to which we bar the front door by rubric number three in the Order for Marriage, we admit through the back door via the hymnal.

(Rev.) Louis V. Rogers

Nescopeck, Pa.

Who are the bigots?

SIR: In the controversy over election of a Catholic president, those who are in opposition are charged with intolerance. Newspapers, magazines, politicians and even churchmen refer constantly to Protestant opposition as bigotry or prejudice. They take it for granted that this oppsition is something illegitimate, or evil, or something of which Protestants should be ashamed.

At the same time, these same people write and speak very freely of a Catholic vote, meaning usually that Catholics will vote for Catholics regardless of issues. I have yet to see anyone who has called this Catholic attitude prejudice or bigotry, or in any way challenged its legitimacy even though it is not based on a political issue but solely on the desire for prestige and power.

Protestants have some form of myopia which dulls their vision to the point that they do not even see or recognize dangers to their own existence. It perhaps also indicates a kind of sentimentality which robs us of our desire to protect, not only our interests, but even our existence.

I believe that we must start to assert our rights and privileges. Majorities have them, too, and we must not apologize for them. Unless we stand up for our rights we will eventually lose them to a minority. In this case the minority is a group which itself never gives anything to minorities once it becomes the majority. I would like to see Protestants publicly brand as false the label of prejudice and bigotry which they have so docilely accepted and put this label where it really belongs.

Religious bigotry or prejudice stems from the belief of a group that it has final and authoritative knowledge of God; that it speaks for God and with his permission; and that it alone is God's spokesman and the only vehicle for the carrying out on earth of God's will. The amount of bigotry a religious body exhibits is in direct proportion to how seriously it thinks of itself as the Chosen People of God. This concept reaches its highest point in the Roman Catholic doctrine of the infallibility of the Pope when he speaks ex cathedra. It is in American Protestantism that this concept has the least adherence. Consequently it is in American Protestant culture that there is the absolute minimum of religious prejudice and bigotry. How tragic then is the fact that we are cast in the role of bigotry and we have not even raised our voices in protest.

(REV.) ALBERT W. SHUMAKER
Philadelphia

Against labor?

SIR: In *The Lutheran* of Sept. 14 were several items which, when placed side by side, make one wonder. On page 7 in a story relating a speech by Dr. William Hulme it is written, "The church of Christ can be neither pro-labor, pro-management," etc. On pages 44-48 the ballot for the 1960 ULCA convention lists 76 laymen whose names have been placed in nomination for boards of the church. Of these 76 one could possibly be considered a member of labor's ranks. On page 50 the editorial theme is strikes, for which, as I read the editorial, labor seemed to be blamed the most. It certainly does make one wonder.

Baltimore (REV.) EUGENE A. GARDNER

Swedish situation

SIR: It was stated in *The Lutheran* regarding the ordination of women in Sweden that "Opposing the ordination of women is a 'high church group' led by Bishop Bo Giertz of Gothenburg, only hold-out among the Swedish Church's 13 bishops." The high churchmen are not the only group opposing ordination of women. Among the opposition are also low-church people and "old Lutherans." They are the majority. According to a Gallup poll only 60 per cent of the Swedish people approve female pastors. Besides Bishop Giertz there are other bishops who refuse to ordain women. Besides, we must remember that the government appoints the bishops. The Swedish minister of church affairs has declared that only a man who is willing to ordain women will be appointed as bishop in Sweden.

HUGO SODERSTROM
Jakobsberg, Sweden

Central Penn Ministers Cautioned on Pamphlets

By VIGGO SWENSEN

HARRISBURG — At the call of President Dwight Putman, the 72 Central Pennsylvania Synod delegates to the ULCA convention will meet at the Ambassador Hotel, Atlantic City, Tuesday evening, Oct. 12, for a get-acquainted hour.

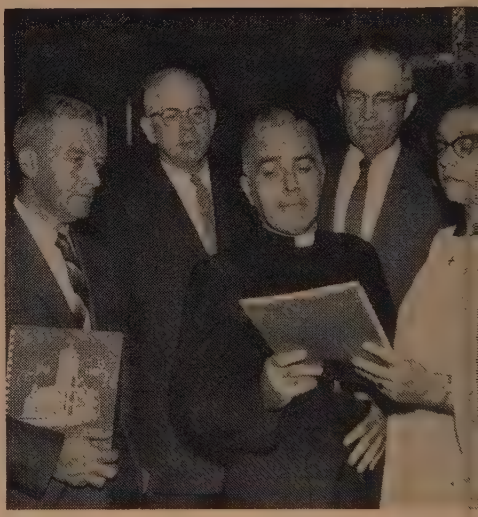
Letters were sent to pastors of synod by the Rev. Cedric Tilberg, executive secretary of Board of Social Missions, cautioning against quoting from some of the pamphlets sent to ministers. Reference was made to the alleged quote of the Knights of Columbus oath.

Pastors were asked to make sure of the source and were referred to articles in *The Lutheran, New York Times* and *Christian Century*.

Messiah Celebrates Centennial

THE CENTENNIAL celebration of Messiah Church included presentation by Miss Ann Schmidt of first copy of centennial booklet to the pastor, Dr. William Van Horn Davies, during the morning service Sept. 18.

Miss Schmidt, chairman of the history committee, was assisted in preparation of booklet by Miss Myrtle Brown, parish secretary for past 20 years; Miss Lillian Marion, Mrs. William Moore, Mrs. Harold Sprow, Mrs. George Jacobs and Luther Minter.



Messiah centennial booklet is presented by Ann Schmidt to (l. to r.) J. R. Swingle, F. J. Evans, Pastor Davies and Dr. Horace Geisel

The congregation began as a mission Sunday school in 1858 under the sponsorship of Zion Church. On Sept. 13, 1860, it became independent and took the name Second Evangelical Lutheran Church.

The first church building was located on the site of the main State Capitol building. The present name was taken in 1889 and the present building was dedicated in June 1918. Dr. Davies, twelfth pastor of Messiah Church, assumed his position in 1942.

Dr. Reimherr Preaches at Mission of West Penn Conference

GETTYSBURG—Dr. Otto Reimherr, assistant professor of philosophy and religion, Susquehanna University, was guest preacher for the Evangelism Mission at Christ Church, Sept. 25-28. More than 50 churches of the West Penn Conference took part in the mission.

St. James' Church is conducting a weekday church school for the 37th consecutive year. Sessions began Sept. 20. In the early years the school was staffed by the pastor, the late Dr. Earl Bowman, Mrs. Bowman and local public school teachers. In recent years the theological seminary has provided a large part of the staff.

Dr. Ralph Heim, professor of Christian education, is assisted by Associate Pastor John Bishop as dean and Seminarian George Knarr as co-ordinator. Dr. Paul Reaser, pastor, will teach two catechetical classes.

Dr. Hankey Inducted at Apollo as Pittsburgh Synod President

PITTSBURGH—More than 800 persons witnessed the induction of Dr. William C. Hankey, of Apollo, as president of the Pittsburgh Synod on Sept. 11. The ceremony was held in First Church, Apollo, where Dr. Hankey had been pastor for 14 years.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, spoke at the service. Among the clergy taking part were Dr. Paul Daugherty, synodical superintendent of missions; Dr. Edward Rodgers, secretary of evangelism and stewardship; Dr. George E. Little, secretary of statistics, and Dr. Sheldon S. Schweikert, synod secretary. Nearly 125 clergymen marched in the processional.

Dr. Hankey was presented for induction by his predecessor in the synod presidency, Dr. G. Lawrence Himmelman.

Pastor George Vetter, Dr. Hankey and Dr. Fry at induction

Class in Sign Language

YORK — Director of synodical missions, Sister Betty Amstutz, issued invitations to pastors of York area to a training course in the sign language to be held in St. Matthew's Church. Instructor is the Rev. H. Earl Schlotzhauer of Berwick. Sessions sponsored by the synod to carry on an effective ministry to the deaf begin Oct. 25, continue for six successive Tuesdays. Materials and instruction will be paid by a grant from the ULCA Board of Social Missions.

YORK CONFERENCE Leadership School opened Sept. 19 and continues for six weekly two-hour sessions. Pastor Daniel Cravec of Christ Church, Spry, is dean; Robert Menges, president of Luther League of America, Menges Mills, is registrar. Instructors include Dr. Harold Dunkelberger, head of the Gettysburg College Bible department, and Mrs. Dorothy Snyder, Stewartstown, conference children's work secretary.

Fall Rallies Draw Crowds In Lancaster Conference

By ERNEST J. HOH

LANCASTER — Church life got into full swing by mid-September in Lancaster County, with a number of opportunities for Lutherans to get together.

A stewardship rally was sponsored by the conference stewardship committee, with Dr. Donald Houser, executive secretary of the Board of American Missions, as speaker.

Luther Leagues held a recreational rally at the Bergstrasse Church, with attendance near a record.

Dr. Fisher Talks to Men

UNITED LUTHERAN CHURCH MEN of Holy Trinity Church, Lancaster, invited all the men's groups of the conference to hear Dr. Wallace Fisher speak on "A Man's Religion and the Presidency." He spoke out against prejudice and bigotry to about 250 men.

The Mennonite Church here has issued a similar appeal for tolerance.

GRACE CHURCH, Lancaster, dedicated its renovated sacristy in honor of the late Dr.

Recruiting Plan Proposed

PASTORS of the Lancaster metropolitan area have voted to present for consideration of the various church councils a plan by which members not in good standing would be dropped from the rolls of a congregation, and other congregations would be given the opportunity to enlist them.

No parish lines would be recognized in this plan. All participating churches would receive the entire composite list of "dropped" members.

PA.: LANCASTER . . .

Allen L. Benner, pastor from 1921 to 1948. Dr. Warren C. Heinly is the present pastor.

ST. PAUL'S CHURCH, Lititz, laid the cornerstone of its new Christian education building last month. A pageant of the congregation's history was presented Sept. 11 in Lititz Springs Park, on the 75th anniversary.

A LUTHERAN INSTITUTE will be held at Trinity Church by the conference committee on leadership education. Lecturers will be Dr. Martin J. Heinecken and Dr. Theodore G. Tappert, of the Philadelphia Seminary faculty.

ASCENSION CHURCH, Lancaster, will celebrate its 50th anniversary in November. Renovation of the church interior is planned.

ST. JOHN'S CHURCH, Columbia, installed a new organ at a cost of $30,000.

PARISH LIFE ADVANCE NOW programs are underway in several churches, including St. John's, Columbia; Ascension and Emmanuel, Lancaster.

Training for Membership

EMMANUEL CHURCH has introduced a Church Membership Training Course into the Sunday school hour. Strict standards of the catechetical class will be followed. The two-year course follows upon promotion from the Sunday school junior department.

LeRoy B. Breneman, president of the Lutheran Laymen's Movement, will teach the first year group, and Dr. Ernest J. Hoh, the pastor, will teach the second year class. Confirmation will follow the satisfactory completion of all requirements.

The senior department has been expanded to cover all four years of high school. The Rev. Richard Flock, assistant pastor, will lead discussion groups for young people during the Sunday school hour. He also works with Lutheran students at Franklin and Marshall College and the two Lancaster nursing schools.

ULC Foundation Director Will Address Conferences

By ROBERT G. SANDER

JOHNSTOWN, PA.—Chester A. Myrom, director of the United Lutheran Church Foundation, will speak at the annual conventions of both the East and West Allegheny Conferences.

The West Allegheny Conference will meet in First Church, Portage, Oct. 26; the East Allegheny Conference in Trinity Church, Dubois, Oct. 27.

Church councilmen and other church leaders are receiving a special invitation to attend the evening sessions at which Mr. Myrom will speak.

Both conferences will elect new directors to the board of the Allegheny Lutheran Home. Dr. Jacob W. Heikkinen of the Gettysburg Seminary faculty will speak to the East Allegheny Conference on the theological implications of the new church.

Delegates to the West Allegheny Conference will elect a new president to succeed the Rev. Robert G. Sander, who has served two terms and is ineligible.

Stewardship Effort Planned

EAST AND WEST ALLEGHENY this fall will send stewardship counsellors to church councils of congregations which failed to reach their 1959 apportionment. The plan is to increase the 1960 response toward 100 per cent. Stewardship counsellors received

Continued on page 44

Modern structure of St. Mark's Church in Charlotte has complete parish facilities

Charlotte Church Consecrates Nave and Parish Building

By FRANK K. EFIRD

SALISBURY—"Let us be sure we do not worship the building, but the God who gave it," Dr. Robert W. Stackel, pastor of Holy Trinity Church, Akron, Ohio, said in his sermon to members and friends of St. Mark's Church, Charlotte, at the consecration of the new church building Sept. 11.

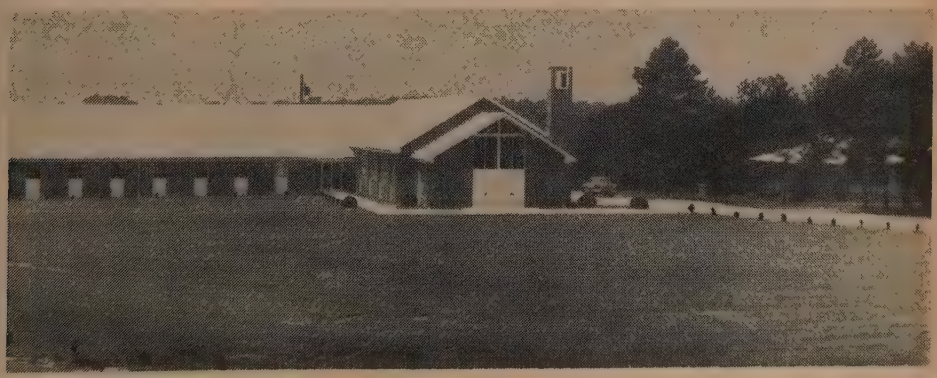
The $800,000 structure of contemporary design seats 570 in the nave and 70 in the chapel. The parish building has 20 classrooms. There are six administrative offices and facilities for music, fellowship, radio and television.

Members and friends gave memorials and gifts costing $60,000. Dr. John R. Brokhoff is pastor.

WHEN OUR SAVIOUR CHURCH, Dallas, dedicated its new church nave and educational wing last Aug. 7, a record was set for North Carolina mission development.

The entire church plant, including parsonage and land with total value of $190,000, was acquired and dedicated, free of debt, within a 40 months' period.

Our Saviour Church was organized in autumn, 1957, with 83 charter members. Confirmed membership now is 103. The pastor is John Morgan.



Our Saviour Church, Dallas, built and paid for this nave, education unit and parsonage

Pastor, General and Sub: All Named Robert E. Lee

NEWPORT NEWS, VA.—A Lutheran pastor, namesake of a famous Civil War general, was a guest here at the commissioning of an atomic submarine of the same name.

Dr. Robert E. Lee of Atlanta, Ga., a former Navy chaplain, witnessed the ceremony at which the U.S.S. Robert E. Lee, a nuclear-powered fleet ballistic missile submarine, officially joined the U.S. Navy.

Dr. Lee is pastor of the Lutheran Church of the Redeemer (ULCA) in Atlanta. He is also chairman of the ULCA Consulting Committee on the Military Chaplaincy, a member of the Bureau of Service to Military Personnel of the National Lutheran Council, and a commissioner of the Lutheran Service Commission which operates service centers throughout the world and is a joint agency of the NLC and the Lutheran Church—Missouri Synod.

Navy officials said that the Robert E. Lee is the first atomic sub to be launched and commissioned in the South. Two sister ships are presently in operation—U.S.S. George Washington and U.S.S. Patrick Henry.

According to the Navy, the Robert E. Lee will carry a force capable of more destruction than all the bombs dropped during World War II.

"As I watched the commissioning ceremonies," Dr. Lee said, "I kept thinking of the tremendous fact that the only way to spare this ship from ever letting loose its unbelievable power for destruction rests upon the church and its message."

Dr. Lee added that he felt America's first line of defense must be its moral power. "The second line of defense," he asserted, "is in its armaments."

In revealing the submarine's specifications the Navy said that its comparative size is one and one-fourth times the length of a football field and as high as a five-story building from keel to top of fairwater. It is capable of indefinite periods of submerged operation.

Dr. Robert E. Lee is shown with Commander Reuben F. Woodall and Mrs. Hanson E. Ely, Jr., a granddaughter of Civil War general, who christened atomic submarine named for him

GEORGIA-ALABAMA

Training for Stewardship Linked to Mission Program

By PAUL J. RENZ

ATLANTA — Seven stewardship workshops were held throughout the Georgia-Alabama Synod by Walter Jensen, of the Lutheran Laymen's Movement, and Compton Usina, synod home missions and stewardship secretary.

With more than $1 million being invested in new first unit buildings for young congregations, home missions and stewardship are closely linked in this synod.

GROUND WAS BROKEN Oct. 2 for the first unit at Holy Cross Church, Athens. This congregation ministers to Lutheran students at the University of Georgia.

New Buildings Occupied

FIRST SERVICES of thanksgiving in new buildings will be held Oct. 23 at St. Matthew's, Atlanta, and Oct. 30 at Faith Church,

Birmingham. St. Timothy, Forest Park, held its service of thanksgiving with Dr. Robert E. Lee preaching.

IMPROVEMENTS at Miller Chapel, Marlow, Ga., were dedicated with Dr. Raymond D. Wood, synod president, preaching. Dr. Wood also took part in ground breaking for a second unit at Good Shepherd Church, Garden City. The $75,000 project will include parish assembly hall, eight classrooms, pastor's study, kitchen and other rooms.

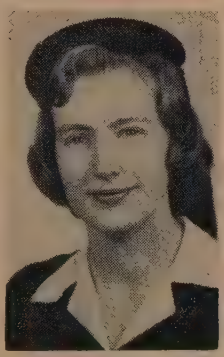
REDEEMER CHURCH, Atlanta, is planning a $600,000 expansion project. It includes a parish hall, chapel, offices and classrooms.

Church Men Are Mobilizing

MANPOWER mobilization program of the United Lutheran Church Men is being promoted by Ted Rinker, synod ULCM president, and David Blomstrom. The men received inspiration at a special conference week in August at Lutheridge, Arden, N. C. Among leaders present were Jack H. Oetgen, ULCM executive secretary, Aubrey Mauney, president, and presidents of North and South Carolina units.

Deaconess at Doraville Mission

SISTER DORIS ABERNATHY has been assigned to serve Advent Mission, Doraville, Ga., with special responsibility in the field of evangelism. A graduate of Lenoir Rhyne College, she was consecrated as a deaconess in May, 1958, and served for the past two years at St. Luke's Church, Charlotte, N. C.



SISTER DORIS

INSTALLATIONS: The Rev. William E. Eubanks at St. Peter's Mission, Mobile, Ala.; the Rev. Charles W. Koons at Trinity Church, Anniston, Ala.; the Rev. Curtis E. Derrick at Ascension Church, Savannah.

Cutting ribbon at Pacoima Hospital: Pastor Schneider, Pastor Simmons, State Senator Richards, Mr. Ben O'Brien and Pastor Skov

Pacoima Hospital Hailed As Triumph from Tragedy

NORTH HOLLYWOOD, CALIFORNIA—"God through us has made a triumph out of a tragedy. The command of our Lord to preach the Gospel and to heal is now to be fulfilled in this God-given opportunity."

These were the words of the Rev. John G. Simmons, president of the San Fernando Valley Lutheran Hospital Association, at the dedication of the Pacoima Memorial Lutheran Hospital Aug. 28.

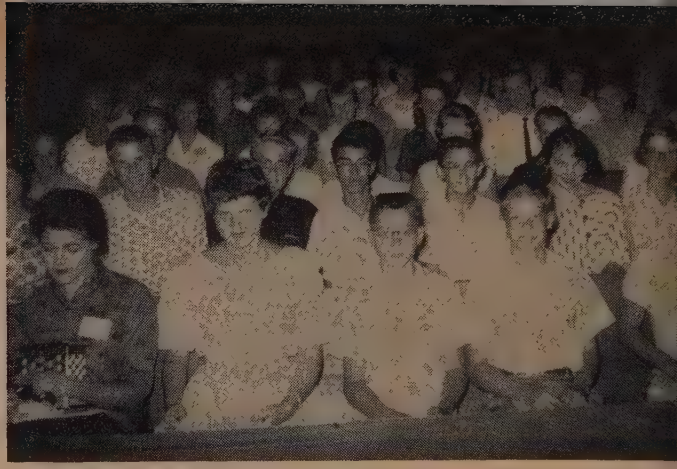
The modern non-sectarian, 100-bed hospital is the triumph that grew out of the Jan. 31, 1957, tragedy, when two airplanes collided killing three children and injuring over seventy others in the schoolyard of the Pacoima Junior High School.

The Hospital Association was organized in September of 1957. The board includes members of seven Lutheran synods.

The hospital is located on ten acres of ground, has 63,000 square feet of space and is air conditioned.

Youth probes for answers:

Why Luther League?



Listening and learning, Leaguers also had chance to express ideas

PIVOTAL QUESTION at the four-day Luther League Training School in the Pacific Southwest Synod was "Why Luther League?" There was no convenient answer book. The youth leaders from four western states had to formulate their own answers through study, discussion and self-examination.

And as the "why" became gradually revealed, the "how, when and where" of leadership in Christian witnessing became more apparent to the 60 attentive young people.

Sessions were held at Grace Church, Santa Barbara. The program was supervised by the Rev. Stanley Olson, synod director of Christian education. Picked leaders from the leagues of California, Arizona, Nevada and Hawaii made up the list of trainees.

Background support was shared by the Rev. Edward Ray, pastor of the host church, and the church council.

The Rev. Kenneth Baumhoff, of Phoenix, Ariz., led the young people in search of the basic goals of the Luther League. This probe was frustrating at first because no one offered any "prefabricated" reasons for the life and existence of the Luther League.

Pastor Olson, Mrs. Sundin, Pastor Ray view new Luther League program book

BUT BY THE END of the school it was clearly seen that League purposes are relevant to youth's daily living, and that the League's life can stand without outside props.

Sharing in leadership of the school were the Rev. Elvin Hansen, of Orange, and the Rev. and Mrs. Rudolph Leeman, of Oakland. Dr. Paul Bishop, former president of the Northwest Synod, was among church leaders describing the widespread work of ULCA to show the Leaguers their vital and unique role in the Church of Christ.

The training sessions were divided into periods in which sections of the whole group planned topics, worship and recreation. Responsibilities were rotated. In the evening, after all presentations, there was a period of analysis and constructive criticism. Topics were presented in several

ways, including discussions, role playing and drama.

FELLOWSHIP at meals was a highlight; songs were an important part of this relaxing time of the day. Recreation activities were varied—some involved the entire assembly of 60, others were designed for smaller groups.

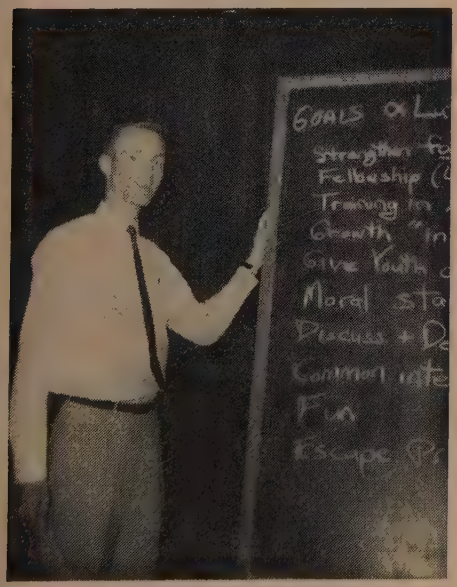
In all, the creative spirit was stressed. Several theme songs were cooperatively composed, portraying the leading events and spirit of the school.

Humor played no small part, and was combined rewardingly with spiritual insight.

The annual convention of the Pacific Southwest Synod Luther League was held in Santa Barbara the three days following the training school. The letters "YLL" (Why Luther League?) were emblazoned in gold on chest bands to identify those delegates who had shared the days of preparation—the leaders who had searched their souls to answer this pivotal question for the glory of God and the growth of his Kingdom.

Part of training is fun: Keep your eye on ball!

Housing and meals were arranged by Mrs. Dan Sundin, advisor to the Santa Barbara League. Leaguers slept and had breakfast in homes of members of the congregation, ate their lunches and dinners at the church. The food was prepared and served by the United Lutheran Church Women.



Kenneth Baumhoff leads investigative session

Preparing signs for synod-wide LL convention

PA.: JOHNSTOWN . . .

Continued from page 38

instruction in Christ Second Church, Altoona, on Sept. 28.

TWO AREA WORKSHOPS on the new *Service Book and Hymnal* are scheduled by the synodical committee on worship: in Trinity Church, Johnstown, on Oct. 31, and in First Church, Altoona, on Nov. 1.

Church Women Hold Meetings

UNITED LUTHERAN CHURCH WOMEN of the East and West Allegheny Conferences held their fall conventions. "Built on a Rock" was the theme for the convention of West Allegheny women in Jerome Church, Jerome, on Oct. 6. Dr. George K. Gesler, missionary on furlough from India, spoke.

"Christ Makes the Difference in Me—in the World" was the theme for the fourth annual meeting of the women of East Allegheny in St. Paul's Church, Altoona, Oct. 8. Mrs. Martin L. Tozer, synodical president, brought greetings; Sister Edna C. Hill of Leechburg spoke.

Dr. Gesler also spent two weeks visiting West Allegheny parishes. The itinerary was arranged by the conference committee on foreign missions, headed by the Rev. William H. Snyder.

A DAY OF THANKSGIVING and rededication was observed by Zion Church, Hollidaysburg, Sept. 11, to mark the completion of an $11,300 improvement program. Dr. Dwight F. Putman spoke. The Rev. Ernest N. Bauer is pastor.

BETHANY CHURCH, Altoona, observed the dedication of its present church building with a special service on Sept. 18. A former pastor, Dr. Harry L. Saul, spoke. Some redecorating has been done. The church was formally organized in 1893.

MORE THAN 1,000 persons heard Vernon Law, outstanding hurler for the Pittsburgh Pirates, say that "baseball is not always a bed of roses." Law was guest speaker at the annual picnic of Christ Casebeer Church, Sipesville, on Aug. 6. The pitcher said he missed his family on road trips and hates to pitch on Sunday because it is the Sabbath.

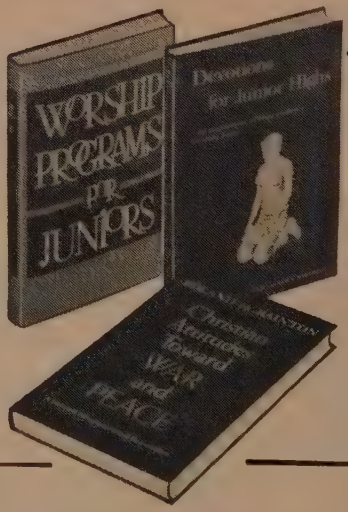
NEW BOOKS

Worship Programs for Juniors

By **Alice A. Bays with Elizabeth Jones Oakberg.** A highly adaptable book of 38 worship programs, each containing hymns, stories, suggested scripture readings, poems and a closing prayer. Usable complete or as an anthology. Contains index and bibliography. **$3**

Devotions for Junior Highs

By **Helen F. Couch and Sam S. Barefield.** Directly related to the junior high's world by vocabulary, illustration, and subject, these meditations offer guidance for modern daily living. **$1.75**



Christian Attitudes Toward War and Peace

By **Roland H. Bainton.** The three attitudes toward war which have been espoused by the Christian church form the basis of this book. The author traces the history of each, and defends the rights and claims of Christian conscience. **$4.75**

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Addition Being Erected For Clarks Summit Church

By CALVIN E. HUMBERT

WILKES-BARRE—A ground-breaking service was held Sept. 25 at Trinity Church, Clarks Summit, for a wing addition to the present edifice. The transept will double the seating capacity of the church. Cost is estimated at $60,000.

INSTALLATION of the Rev. H. Oscar Schlessman, Jr., as pastor of St. John's Church, South Ave., Jim Thorpe Heights, was held last June 19. District Dean M. Luther Wehrmann conducted the ceremony, and the Rev. Donald R. Good, of Trumbauersville, preached. Others taking part were the Rev. William J. Leifeld, of St. John's Church, North St., Jim Thorpe, and the Rev. J. N. Holman, of the Audenried-Beaver Meadows Parish.

ST. MARK'S CHURCH, Wilkes-Barre, has placed aluminum siding over the exterior of the church building, at a cost of $4,500.

"Operation Aged" Still Needs Cash to Earn Gift

PHILADELPHIA — "Operation Aged," the appeal for the Germantown Lutheran Home, has received $779,916 in cash from a total of 531 congregations in the Pennsylvania Ministerium, according to a progress report by Dr. Frank Brown, director.

But $110,084 cash is still needed to qualify for a $10,000 gift from the Kresge Foundation, Dr. Brown said. Unpaid pledges amount to $133,985. Eleven congregations, have paid nothing so far.

Payments on the unpaid quotas are also needed to complete renovation of the south wing, he said. Gifts designated for "O/A" should be sent to the synod treasurer.

PHILADELPHIA COURTS have issued a nonprofit charter in the name of the Billy Graham Greater Philadelphia Crusade, to legalize solicitation of funds and administration of offerings. The crusade is to open next July for eight weeks' duration.

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Baltimore Congregations Celebrate Anniversaries

BALTIMORE — Grace Church, Baltimore, observed its 75th anniversary the week of Sept. 18. Dr. J. Frank Fife, synod president, preached on anniversary Sunday, and a former pastor, Dr. Paul A. Weidley, preached on Sept. 25. The pastor is the Rev. H. Luther Rhodes.

Activities during the week included a banquet. Among those attending were the Rev. Luther M. Schulze and the Rev. Luther M. E. Menkel, sons of the congregation, and Mrs. William C. Huddle, former deaconess who served Grace.

CALVARY CHURCH, Baltimore, observed its 65th anniversary the same week. At the banquet on Sept. 21 the speaker was the Rev. Roland A. Ries, synod director of Parish Education and Youth Work. Pastor James T. Powers preached the anniversary sermon on Sept. 25.

SALEM CHURCH, Baltimore, observed its 75th anniversary the week of Sept. 11. Among features of the celebration was the unveiling of a portrait of Pastor Harry V. Krug, who has served the congregation for 25 years.

AUGSBURG CHURCH, Baltimore, will observe its 50th anniversary on Oct. 16. The pastor is the Rev. Paul E. Schoeneman.

Benevolence Receipts Lag

MARYLAND SYNOD Treasurer Virgil Doub reports that as of Sept. 15 apportionment receipts were 52 per cent and LWA receipts were 61 per cent. These are about 4 per cent below the same time in 1959.

REFORMATION RALLY for the Baltimore area will be held Sunday evening, Oct. 31, at the Lyric. The speaker will be Dr. Abdel Ross Wentz, professor emeritus at Gettysburg Seminary.

TRIENNIAL RETREAT of the Lutheran Deaconess School lay alumnae was held Sept. 2-5 at the Baltimore Motherhouse. Leaders were Miss Ethel Dentzer, Sister Bernice Pantel and Mrs. Eleanor Zimmerman.

Mrs. Meredith H. Mackley, of Frederick, Md., was elected president of the group. Vice president is Miss Kathleen Mumford, of Baltimore; secretary, Miss Carolyn Schlottman, of New York, and treasurer, Miss Anna Koch, of Jenkintown, Pa.

—J. FRANK FIFE

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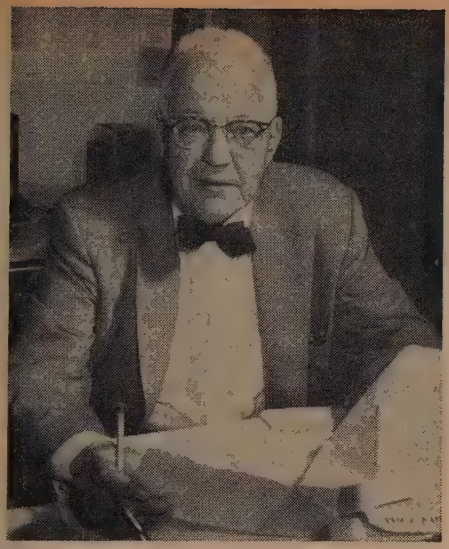

O. G. MALMIN, editor-in-chief

Augsburg Editorial Staff Expanded to Serve TALC

MINNEAPOLIS—A major staff expansion program involving creation of a seven-department editorial division was announced by Randolph E. Haugan, general manager of Augsburg Publishing House.

The plan coincides with the merger of three church bodies to form The American Lutheran Church and consolidation of the publishing houses of the three bodies—ALC, ELC and UELC.

The editorial division will be headed by Dr. O. G. Malmin as editor-in-chief. He will assume his new duties on Jan. 1, when he will have completed more than 21 years as editor of the *Lutheran Herald,* official paper of the Evangelical Lutheran Church.

Departments within the editorial division will include education periodicals, education curriculum, books, *The Lutheran Standard,* music, manuscripts, and special writers.

The Lutheran Standard, official magazine of the new church, will make its first appearance Jan. 3. The editor will be Dr. Edward W. Schramm, for 30 years editor of the present ALC *Lutheran Standard.*

Augustana Church Women Convene in Kansas City

KANSAS CITY, MO.—Women of the Augustana Lutheran Church were called upon to seek "the true values of life"—"broader and richer fellowship in Christ and with fellow Christians," rather than concern themselves with "the number of members and dollars received for their own pet projects."

Mrs. Bernard Spong, president of the Augustana Lutheran Church Women, told delegates to the biennial convention that women today have "a new role in social action."

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CITY ZONE STATE

ULCA and Augustana Share in Ordination of Minnesota Pastor

Synod Pres. Lundquist, Ordinand Johnson and Pastor Siegel

MINNEAPOLIS — The ordination of a young man into the ministry of the United Lutheran Church took place Sept. 18 in an Augustana Lutheran church here.

Donald R. Johnson, graduate of ULCA's Northwestern Seminary in Minneapolis, was ordained in an impressive service at Augustana's Emanuel Church, where his parents, Mr. and Mrs. O. W. Johnson, and a brother, Orville, hold membership.

The Rev. George Lundquist, president of the Northwest Synod, ULCA, conducted the rite of ordination. The sermon was given by the Rev. William Siegel, pastor of Emanuel Church.

Pastor Siegel said the service in which both ULCA and Augustana members participated was significant in view of the impending merger of these two bodies, together with the Suomi and American Evangelical Lutheran churches, into what will be known as the Lutheran Church in America. The merger is expected to be consummated in 1963.

Pastor Johnson, a native of Minneapolis, will serve as pastor of the St. Paul's-Lincoln Lutheran parish at Minneota, Minn. He is a graduate of the University of Minnesota and studied at Pacific Seminary before entering Northwestern Seminary.

Benevolence Receipts Show Gain in Western Canada Synod

By E. G. GOOS

EDMONTON, ALTA. — Receipts for apportionment at the end of eight months are nearly 44 per cent above receipts for the same period in 1959. Receipts for Lutheran World Action are up 30 per cent, the treasurer of the Western Canada Synod reports.

THE REV. JOHN FULMER reports from Calgary that the first service of the prospective mission there was held on the Labor Day Sunday with 80 in attendance. The mission is worshiping in a house chapel provided through the Board of American Missions.

CHARTER SUNDAY for the Regent Park Mission in Regina was the last Sunday in September. On the same Sunday, Mayfield Mission in Edmonton held its first service. The mission in Whitehorse is already contributing to the apportionment, though the congregation has not yet organized.

THE SYNODICAL parish education committee, meeting at Saskatoon, Sask., Aug. 29, was informed that a total of 297 campers together with 85 staff members participated in the three provincial camps. Alberta led with 136 campers, and Manitoba had one more than Saskatchewan with 81.

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

MCDANIEL, LEE A. From Trinity Church, Sunbury, Pa. Studying.

ILLINOIS

NESTANDER, PALMER. To Trinity Church, Manlius.

SCHERF, ROYCE J. From St. John's Church, Alliance, Neb. To St. John's Church, Maywood, Ill.

NEW YORK AND NEW ENGLAND

ALBERTI, PAUL. From St. Mark's Church, Kenmore, N. Y. Foreign missionary to Malaya.

BENSON, C. WILHELM. From Christ Church, Islip Terrace, N. Y. To Grace Church, Stratford, Conn.

VALENTINER, TERRY. From Oxnard, Calif., mission developer. To Advent Church, Elmont, N. Y.

VESPER, HERMAN. From St. Paul's Church, Terryville, Conn. Retirement.

WIETZ, W. ALFRED. From St. Paul's Church, Rochester, N. Y. To Lutheran Home for Aged and Infirm, Clinton, N. Y., chaplain-director.

OHIO

BELLA, IGOR V., JR. To Augsburg Church, Toledo, assistant pastor.

KNUDTEN, RICHARD D. From Prince of Peace Church, Westlake. Studying.

KOONS, CHARLES W. To Trinity Church, Anniston, Ala.

METZGER, SIMON A. From First Church, Crestline, Ohio. Retirement.

MOESSNER, PAUL H. G. From Wittenberg College, professor. To Faith Church, Wilmington, Ohio.

YOUNGBLOOD, ALLEN G. From Ascension Church, Toledo. To Cleveland, mission developer.

PACIFIC SOUTHWEST

DURKEE, HARRY. From St. James' Church, Richmond, Calif. To Hollywood Church, Hollywood.

——DECEASED——

MRS. RAYMOND GODDARD, 41, president of the United Lutheran Church Women of the Nova Scotia Synod, died Sept. 23 in Bridgewater, N. S. She is survived by her husband, a son David, and a daughter Janet.

Funeral service was conducted Sept. 26 in St. Paul's Church, Bridgewater, by Dr. C. H. Whitteker.

MRS. LEONA MARGARET (MUNT) HARTIG, wife of the Rev. Herbert Otto Hartig, died Sept. 17 in Edmonton, Alberta. Her husband is pastor of Prince of Peace Church in Edmonton.

She is survived by her husband, a son, David, and a daughter, Susan; three sisters and two brothers.

Funeral service was conducted Sept. 20 in Prince of Peace Church by the Rev. R. G. Sedo, president of the Western Canada Synod, and the Rev. Garfield Remus. A memorial service was also conducted at St. Matthew's Church, Spruce Grove, Alberta, where interment was made.

MRS. EFFIE MARY KULP, 72, wife of the Rev. Frank R. Kulp, died in Grand View Hospital, Sellersville, Pa., Sept. 15. She was born in Catawissa, Pa., daughter of the late Dr. Daniel E. and Amelia Goble Rupley. She was married to Pastor Kulp in 1920, and served with him in the Quakake Parish and at St. Paul's Church, Applebachville.

Surviving are her husband and four children: Frank R., H. William, Mrs. Ruth Hoback and Mrs. Grace R. Long.

Funeral service was conducted Sept. 19 in Trinity Church, Perkasie, by the Rev. Donald D. Pritz and the Rev. Luther F. Schlenker. Burial was in Hillside Cemetery.

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in conclusion

DELEGATES to our church's convention opening this week are supposed to read a double-column 870-page book entitled "Bulletin of Reports." If any delegate actually reads this whole thing, *The Lutheran* will print his picture.

Much of the book is a record of work done during two years by boards and departments of the church. This was mostly good work, and the record is worth being embalmed in a book. But we are now chiefly concerned about the future.

There is one part of this book, though, which excites me more than any science fiction. It is the 16-page report of the "Commission on the Sacrament of the Altar and its Implications." There have been arguments between "high church" and "low church" Lutherans on whether there should be a communion service every week, what vestments should be worn, and so forth. A 15-member group was appointed to study such questions.

THESE MEN have produced a lucid, profound, and light-giving document. They start with a big restatement of what the Lord's Supper means in our church. We won't print the whole 10,000 words in *The Lutheran*. One reason is that it was written mostly by theologians and they don't speak our language.

For instance, this statement as to why we should not speak of the communion as "the sacrifice" of the mass. "An additional reason for caution with respect to the use of the term 'sacrifice' in this context is that it provides an opening for the reinvasion of the church by notions that are alien to the gospel. Men desire a God who is malleable to their sacrifices. The Christian gospel proclaims a sacrificing God who ends all propitiatory sacrifices. "But when response is designated sacrifice, the covert pelagianism which solaces the offense of the gospel is invited back into the very heart of the gospel. This invitation has the power and the peril that it does have because it may be liturgically invested with the most seductive piety."

THIS IS LEAN, effective language, but necessarily uses technical vocabulary. But when the statement gets down to specific details—such as whether we should stand or kneel when receiving communion, it says this:

"Contemporary parishes are encouraged to ask if kneeling at the altar for the reception of the sacrament might not be desirable for our time and circumstances. This judgment is not derived from New Testament fact or command. Man's widening mastery of the powers of the earth tempts him to suppose that his mastery needs no bowing before anything. He is tempted to strut about the malleable earth with his egocentric hat on.

"But only the 'Holy One with whom we have to do' is truly ultimate. A posture that is a physical sign of this acknowledgment would seem particularly appropriate. However this is not to be interpreted to suggest that standing is an inappropriate posture for the reception of the sacrament where local conditions make it more desirable."

This strikes me as an example of how Martin Luther would have written if he had read 1) The *New Yorker*, 2) 110 volumes of the Weimar Ausgabe, and 3) and taught a while in Jackson Park. This 20th-century version of Luther should clear away our arguments about celebration of the Lord's Supper. It relates the small details to enduring evangelical principles. It's a triumph to get all this in 10,000 words.

—ELSON RUFF

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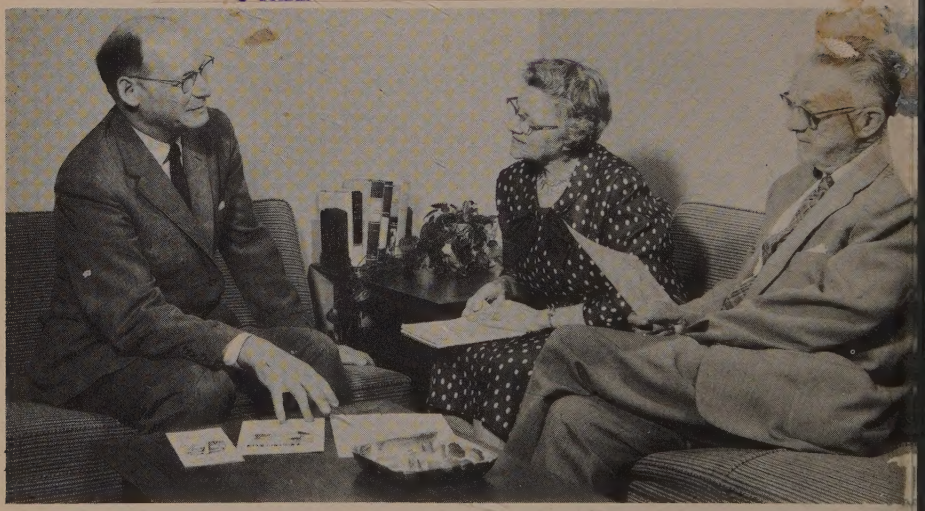

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